

BOARD OF FOREIGN MISSIONS,
Reformed Church in America.

HOW HINDU CHRISTIANS GIVE.

BY REV. JACOB CHAMBERLAIN, M.D., D.D.,
of Madanapalle, India.

[An address before the General Synod of the Reformed
(Dutch) Church at New Brunswick,
N. J., June 7, 1886.]

THERE are a few peculiar facts in connection with the work carried on by your missionaries in India which the Church at home should know. There has hitherto been a misunderstanding in the matter. It is time that it was corrected. The matter that I refer to is the benevolence of our native churches in India.

I have been asked by ministers of our church within the past few weeks, "Why is it that the native churches in India do so little in the way of benevolence and self-support? Do not the last minutes of General Synod report the whole contributions of the churches of the Classis of Arcot for these purposes to be only \$996.00?" Upon my replying that they are not backward in their benevolence in proportion to their means, the further

question was asked, "Do no men of means join you among your converts?" It is to the peculiar facts connected with the solution of these questions that I now ask your attention.

The first of these facts is *the difference in the real value of money* in India and America.

THE DIME WORTH MORE THAN THE DOLLAR.

I hold before you two coins. The one is a silver dollar, the other is a dime. You notice the difference in size. You know the difference in value. You will doubtless be surprised when I tell you that in purchasing power of food, of clothing, and of labor among the natives, *the dime* in India is worth fully as much as, if not more than, *the dollar* in America. And this fact must be taken into account in estimating the real benevolence of the native churches. But first let me explain the facts.

I said that the dime in India is worth as much as the dollar in America in procuring the food, clothing, and labor of natives. To prevent misunderstanding I must, however, here premise that it is not so as regards the necessaries of life for Europeans. It has been proved by experiments, costly in life and health, that Europeans cannot live in India as natives do. They cannot live in native houses, dress in native clothing, and live on native food without loss of life or health. We must, if we would retain vigor for successful work, live somewhat in the style, and have somewhat of the com-

forts, to which we have been accustomed at home. But the moment that we step outside of the native diet, articles of food become expensive. To illustrate: If we wish oatmeal or hominy for breakfast we must pay 18 cents per pound for it. If we wish a little cheese for a relish we pay 56 cents per pound for it. If we long for a little ham or bacon, now and then, we can be gratified only by paying for it 56 to 62 cents per pound. Vinegar is cheap at \$1.05 per gallon. We have at our station, for years, made our bread of flour obtained from America, costing us there \$12 to \$18 per barrel, and then our bread was as cheap as we could make it from wheat grown in India, for it is not grown in our part of India; and the expensive freight and milling bring the cost up nearly to that of imported American flour. Our clothing, or materials for it, must all be brought out from England, France or America, and on it we must pay freight and commission. So of books, periodicals, newspapers, and all the numberless little necessaries and comforts of life. Thus, alas, to your missionaries in India the dollar is worth, in very many things, much less than the dollar at home.

RATE OF WAGES.

But among natives it is different. The dime counts more in *wages* in India than the dollar in America. In Arcot, Vellore and Chittoor, the best bricklayers, the best masons, the best carpenters

can be hired for 25 cents a day. Will multiplying by ten secure you the labor of masons and carpenters here? Harvest hands will work all day in India for from 6 to 9 cents, and board themselves. You must multiply by twenty to secure hands for your harvest fields in America. The cooly women will work all day in the fields or in the house for from $3\frac{3}{4}$ to 4 or 5 cents per day. I pay my gardener and water-carrier \$2.75 per month, and he boards himself, and that is considered high wages. I can hire a man with oxen and cart for \$7.50 per month, and he boards himself and feeds his oxen. The teachers of many of our village schools receive a salary of but \$30 to \$36 per year, to support themselves and family. Our highest paid native pastors receive but \$150.00 salary. Not more than two receive that. The most of our native preachers or catechists receive from \$60.00 to \$90.00 per year.

COST OF LIVING.

So much for wages. *Board* costs in proportion. I remember a fairly educated single man, who had recently come to Madanapalle, appealing to me in trouble, saying that they asked exorbitantly for board there, and that he could not stay. I asked him how much he had to pay. He told me, with great indignation, that they had the face to charge him \$..75 per month for his board, and that he had never paid so high in his life before.

As for *clothing*; a fairly well-to-do man's suit, complete, will cost from \$2.00 to \$3.00, and a woman's from \$1.75 to \$2.50. Rich men and women dress extravagantly there as here. Our native preachers make their pastoral calls and preach in suits costing not over \$3.00 to \$4.00. The wedding trousseau of the bride of a native preacher usually costs not more than from \$10.00 to \$14.00. A student can be educated in the Arcot Seminary or the Female Seminary for from \$30.00 to \$40.00 per year, according to age, and that includes board, clothing, books, tuition and incidentals. Many a father would be glad to have his son's expenses here come within ten times that amount.

THE SAME RULE IN BENEVOLENCE

You will see at once that the income and the expenditure of our native Christians in India must be multiplied by ten to approximate at all to income and expenditure among our churches in America. You must *apply the same rule to their benevolence*, when comparing it with the benevolence of our home churches. If in this light you will look at the statistical tables on page 701 of the last minutes of General Synod, you will see that the benevolent contributions of the Churches of the Classis of Arcot are not small.

COMPARATIVE BENEVOLENCE.

The Classis of Arcot is young, and not yet strong. Let us compare its contributions with

those of some of the country Classes of the Church at home. For this purpose I have taken one Classis from the Synod of New York, one from the Synod of Albany, one from the Synod of Chicago, and one from the Synod of New Brunswick. Each of these Classes is older than the Classis of Arcot. The four Classes I have chosen (one from each Synod) aggregate 6,857 communicants, and their contributions for "Religious and Benevolent Purposes" (not for the support of their own ministry), as given in the table, aggregate \$5,309.87, or 77½ cents per member, on the average.

In the same table you will see it stated that the Classis of Arcot, with its 1582 members, gave for the same purposes \$511.00, which is equal to 32½ cents per member, or if you multiply by ten, as is only fair from the above showing, you will find that their real benevolence is equivalent to \$3.23 per member, or more than four times that of the American Classes just mentioned.

GIFTS OF A SINGLE CHURCH.

But in order that we may understand what the native benevolence really is, and what self-denial it requires, let us take a single church in the Classis of Arcot, and analyze its benevolence, and the resources of its members. For this purpose I take the church of Madanapalle, because I know its benevolence, and the circumstances of its members

better than I do those of any other church in the Classis of Arcot. That you may verify my statements, I take the report of the Board of Foreign Missions for this last year, 1885-6, which has just been laid before Synod, and which is now in your hands. On page 31, in the statistical table of the Arcot Mission, you will find it stated that the Church of Madanapalle, with seventy-four communicants, contributed for all purposes Rs. 274-15-4. The rupee is worth exactly a half dollar in silver, and for all purposes of comparison, both in expenditure and income, I have reckoned two rupees to the dollar. Thus calculated, the contributions of the native church of Madanapalle for 1885 would be \$132.48 for the seventy-four communicants.

THEIR INCOME.

Now, who are these seventy-four members, and what are their circumstances? I know them well. The average income of fifty-five of them would not be over \$30 per year. That of ten others is over \$48 and under \$60. That of eight others is over \$60 and not over \$100. Only one member of that church has an income of over \$100, and his is \$162. The total yearly income of these seventy-four members would then be:

55 averaging.	.....	\$30=	\$1,650.00
10	“	54=	540.00
8	“	72=	576.00
1	“	162=	162.00

Total yearly income,\$2,928.00

Divide this total yearly income, \$2,928.00, among the seventy-four church members, and you will have the average *yearly income of \$39.57* per member, and yet they give for benevolent and church purposes *\$1.85½* per member, or *nearly one-twentieth of the total income of the members.*

Can you show me one single church in our whole communion in America that gives *one-hundredth* of the income of its members for benevolent and church purposes? If you can, I will go directly to that church and present the missionary cause, assured of a rousing collection.

THEY SUPPORT THEIR OWN MISSIONARY.

On page 47 of the Board's Report, it is stated by Dr. William Scudder that the Madanapalle church has been employing and paying the salary of Abraham (Nannia Sahib) — the convert from Mohammedanism—in evangelistic work among the Hindus and Mohammedans of the 'region beyond.' He is the missionary of that church, solely supported by them.

Out of the total contributions of Rs. 274-15-4 spoken of above, this little church, only lately gathered in a heathen land, pays to the Pastors' Fund the equivalent of one-half the salary of the Senior Catechist (the unordained native preacher in charge of the church), and *supports its own missionary among the heathen beyond*, and over and above

this, contributes out of their poverty \$1.08 per member to outside benevolence.

THE BANNER CLASSIS.

On page 701 of the minutes of Synod before referred to, it is shown that the 83,702 members of the Reformed Church gave last year \$233,996 46 for "Religious and Benevolent Purposes," aside from the support of their own churches. This, makes an average of \$2.80 per communicant for the whole Reformed Church. By the side of this, place the \$1.08 per member actually given for outside benevolence by the church at Madanapalle, and then multiply it by ten, as shown above, to find their real comparative benevolence, and you have your Hindu Christians giving the equivalent of \$10.80 per member per year as against the \$2.80 per member of the church in America.

Will my friend who asked the question five weeks ago ask again: "Why is it that the native churches in India do so little in the way of benevolence and self-support?"

Does not the Classis of Arcot, tried by the above standard, the rather stand out as the Banner Classis, and the church of Madanapalle as the banner church of our whole communion? I have spoken of the church at Madanapalle, but the church at Tindivanam and other churches in our mission would make nearly the same showing had we the data to work them up.

HOW THE MONEY IS RAISED.

How is this amount raised among these comparatively moneyless people? Our Christians give until they feel it. The senior catechist at Madanapalle, who has been supported for twenty three years by the Sabbath-school of the church in Kinderhook, who receives only \$100 salary, always gives in benevolence one-tenth, and often one-eighth of his income, as I well know. He has a family of eight children. One of the higher paid native pastors in our mission, who receives nearly \$150 per year salary, makes one-tenth his minimum, and often gives one-eighth or one-seventh of his income to the Lord. Scores of our native Christians loyally make one tenth their *minimum* in giving, and those who have no money give in substance. In many of our Christian families in the villages who have no money to give, the mother, with the consent of all the family, takes out a handful of the allotted grain as she prepares the daily meal, and when Sunday comes makes the family offering unto the Lord in kind.

CHILDREN HELP.

The pupils of some of our boarding-schools agree to go without a part of the scanty portion of meat that is allowed them only on certain days of the week, and jointly contribute the price of the meat saved in the collection on Sunday. In other of our schools, when the rice is taken out for the mid-day

meal by the cook, one of the pupils goes by appointment of the others and takes out so many gills of the rice and puts it into the treasury basket, and on Saturday it is sold and the avails divided around to be put in the collection on the morrow.

A MISSIONARY COLLECTION IN INDIA.

At a missionary meeting at which I was present, as we were raising missionary money, one member said: "I have no money that I can give, but I have a new milch cow; I will spare one-third of all the milk she gives until she goes dry, if any one will agree to take it daily, and put the value in money in the missionary collection." The milk was at once bespoken, and that cow gave milk well and long that year. A widow woman took off her choicest "toe-ring" (for they use them there as much as finger rings), and put it in the contribution box. It was purchased for half a dollar, and that sum went into the box as the widow's gift.

And other widows give until we sometimes hesitate to take all that they bring to consecrate to the Lord. Our native Christians are not all liberal. There are some in India as well as in America who seem to *wish to get everything from Christ and give nothing to Him.* But your missionaries strive, both by precept and by example, to teach them the blessedness of giving for the Lord's work *until they feel it.* I know of no missionary who does not consecrate at least one-tenth to the Lord, and we

try to bring all our converts up to the same standard; and of very many in our churches we can joyfully say, as did Paul of the churches in Macedonia, "For to their power, I bear record; yea, and beyond their power they are willing of themselves; for their deep poverty abounded unto the riches of their liberality."

When this matter is fairly understood the Hindu native churches will no longer be chided for the smallness of their liberality.

NO MEN OF WEALTH?

The second question can be answered briefly: "Do no men of substance join you?" Yes, but their substance does not. No men of position and property have become Christians in our mission without suffering the loss of all things. I could give a large number of instances to illustrate this. I will delay to give but one, and that briefly. It is that of Bala Chetti, a merchant of Palamanair, who was converted in 1865 under Dr. Silas Scudder, then the missionary there. An account of the conversion is given in the Annual report of the mission for that year. Bala Chetti was a well-to-do merchant of the town, of high caste and extensive family connections. He was one of several brothers who held an undivided ancestral estate, and carried on their business in common. He had been an inquirer for some months.

A MERCHANT BECOMES A CHRISTIAN.

He finally broke his caste and became a Christian. A mob collected—armed with various weapons—seeking to kill him. He eluded them and escaped to the mission premises. On Sunday, when he went to church with the missionary to be baptized, the carriage in which they went had to be guarded by the police. The church was surrounded and taken possession of by the mob. Only He who restraineth the wrath of man could, and He did restrain that mob. Bala Chetti took refuge for a time at the mission house. When the excitement was somewhat over, he went to his house. His wife had, before this, when he first became a Christian, spat upon him, and gone home to her parents, taking their only son with her.

HE LOSES HOUSE.

He now found that his brothers had walled up with masonry the entrance to his part of the large common residence. He could only get in by climbing over the scullery gate. He found it deserted and empty. He wished to continue with his brothers in the management of their bazaar. They spat upon him in the streets, and would not let "this dog of a Christian" enter their place of business. Foiled in this, he brought suit in the Civil Court for the division of the paternal estate, that he might take his share and do business alone, if they would not allow him to keep on with them.

HE LOSES WEALTH.

His brothers brought in forged documents and perjured witnesses to swear that he had already drawn out and squandered the whole of his share of the estate. Not a witness could be found to testify for this "renegade and outcast." They dared not. The judge openly said he suspected the documents to be forged and the witnesses false, but there was no rebutting testimony, and the case went against him, and his property, that might have been a help to the Christian church, was all gone.

HE LOSES WIFE AND CHILD.

After a time he brought suit in court for the recovery of his wife. She was summoned and appeared at the District Court. She was asked if she would return to him? "No." Had he not been a kind husband? "Yes." Had he ever abused her or neglected to provide for her and their son? "Never." Why would she not return to him then? "Go with that Christian dog! Never!" Did he not love her and did she not love him? "Yes, before he became a renegade to his ancestral faith; but now he was dead, so far as she was concerned." He lost wife and child and brothers and house and lands and property for Christ's sake and the Gospel's. All was gone but his faith in Christ, but to that he held firm.

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HE LOSES LIFE.

He remained for a time with the missionary

studying the Bible. He could not again be a merchant. He had no capital, and nobody would buy of him if he had. To gain a livelihood he enlisted in the Government police, under a Christian officer. That he might be free from continual insults and persecutions he was sent to a distant district. The cholera swept through that district, and Bala Chetti was taken up. His old friends said, “What a wreck!” They little knew his eternal reward.

A CHANCE TO HELP.

From this one representative case you will see how it is that the Church of Christ in newly-entered districts in India is still poor; why our churches must still be helped. But the heaven is working. It is working among the higher classes as well as among the low. The time is coming, it draws near, when multitudes from all classes and castes will join us, and bring their substance with them. Till then let the Church of Christ in Christian countries throw in her help in no stinted measure, and, by the aid of God’s spirit, the engineery will be produced that will roll through India and carry it all for Christ.

*“ I gave my life for thee,
 My precious blood I shed
 That thou mightst ransomed be,
 And quickened from the dead.
 I gave my life for Thee,
 What hast Thou giv’n for me?”*

END.

OTHER TRACTS.

— BY —

DR. CHAMBERLAIN.

The Lord's War Waxes Hot.

Break Cocoanuts Over the Wheels.

Winding up a Horse.

Union and Co-Operation in Foreign Missions.

Co-Operation and Organic Unity on Foreign Mission Fields.

Union and Co-Operation Among Native Churches.

To be had of the Board of Foreign Missions of the Reformed Church in America, Rev. H. N. Cobb, D.D., Corresponding Secretary, 25 East 22d Street, N. Y.

To Rev. Robt. E. Spear. N. Y. City. U. S. A.
with Compliments of Geo. G. Hudson
of C. P. Mission, Osaka, Japan.

OUR POSITION;

OR,

*Cumberland Presbyterians in Relation to the
Presbyterian Family.*

REV. W. J. DARBY, D.D.,

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Eighteen Years Pastor at Evansville, Indiana.

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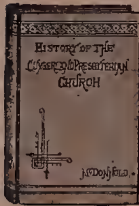
HISTORY

718
PAGES

OF THE

CUMBERLAND PRESBYTERIAN CHURCH.

BY B. W. McDONNOLD, D. D., LL. D.



THIS IS A SUPERB BOOK. It is printed on fine heavy paper, in bold, clear type, and elegantly bound in heavy English cloth and gold. The volume has a fine full page steel portrait of the author, together with portraits of the leading fathers of the church, and a map of the territory in the midst of which the Cumberland Presbyterian Church was organized in 1810. The most commonplace history of the Cumberland Presbyterian Church, if true, would read like romance. Dr. McDonnold, however, did not, indeed could not, write a commonplace history. He possessed in a high degree the genius of authorship, and he gave to the production of this volume his last best efforts. The result is that every page teems with interesting incidents, every chapter possesses the engrossing attractions of the best and most charming fiction, and the volume entire is the wonderful story of a wonderful church's origin and progress—a story, however, which has the virtue of being true.

A Full and Complete History of the Church

involves, of necessity, a careful review of the incidents which led up to and finally caused a separation from the old and the formation of a new church. We would be disappointed, also, if we did not find much said of the men prominent in our early history: the times and the condition of the country in which they lived. But the reader will be delighted to find that the author has left him nothing to desire in this regard. But not undue space has been given to the early history of the church; each successive step in the church's progress is carefully traced, and its present condition fully stated. The book is therefore indispensable to those who seek a comprehensive knowledge of Cumberland Presbyterian history. It has been universally commended, and it should be read and studied by every member and friend of the church.

PROF. J. I. D. HINDS, Lebanon, Tenn.—This is a charming book, and one which has been much needed. It is indispensable to every Cumberland Presbyterian who wishes to be informed in regard to the history of his church.

REV. J. M. HUBBERT.—Dr. McDonnold well deserves the gratitude of the entire church. His History is rich in facts, is written in a

charming style, abounds in touching incidents, and the whole book breathes a spirit of love and loyalty to the "Cumberland" household.

REV. DR. M. B. DE WITT.—I feel that it is a matter for general congratulation that the book as now published is so excellent a production of pen and press. It ought to be widely distributed so that thousands may read its thrilling record.

Agents wanted in every congregation.

CUMBERLAND PRESBYTERIAN PUBLISHING HOUSE, Nashville, Tenn.

OUR POSITION:

*OR, CUMBERLAND PRESBYTERIANS IN RELATION TO THE
PRESBYTERIAN FAMILY.*

In his preface to a volume published about 1845, Rev. Robert Donnell stated that Cumberland Presbyterians had been "remiss in not giving a more general circulation" to their doctrines through the printed page, as other Churches were accustomed to do. This was not for lack of literary ability, but, as Mr. Donnell said, because "their fields of operation had been large and white unto harvest, and had required the active and constant labors of all their preachers." He further explained that their minds were more occupied with a desire to "fraternize with other denominations" than to show wherein they differed from them. This generous spirit is laudable indeed, but it is the sacred duty of every Church to preserve its history, to expound its tenets, and so to indoctrinate its people that they can give a reason for the faith that is in them. If they are right, they will thus propagate the truth; if they are in any respect wrong, their error will sooner die. Actuated solely by this desire, the writer presents these pages, having no disposition to parade the views of the Cumberland Presbyterian Church to the disparagement of any other. The distinctions here drawn are made in no spirit of sectarian bigotry. Such a spirit exists nowhere in the denomination, for its supreme characteristic is now, and ever has been, the broadest possible fraternity with all the true followers of Christ. This fact the history of the Church abundantly proves.

Amid the revival scenes of the first decade of this century the sentiments were generated that gave birth to the denomination in 1810. Thoroughly evangelical, eminently self-sacrificing, and consecrated to a single purpose—that of saving souls—its ministers have gone to and fro preaching the word. Not primarily to found a new sect, but that they might have liberty to preach the gospel in its

breadth and simplicity as they believed it, these noble and heroic men established and perpetuated the Cumberland Presbyterian Church. By many they have been misunderstood, and, therefore, misrepresented. In the progress of affairs, however, it is transpiring that the successors of those who refused to fellowship the founders of this Church are proposing to do the very thing for which these men were ecclesiastically condemned. Not in a spirit of boasting is this fact recorded, but simply that the part which this denomination has performed in its sphere in behalf of liberal Presbyterianism may have due recognition. What the founders of this Church did amid jeers and opposition eighty years ago is now welcomed with applause by great metropolitan audiences. When the smoke of friendly conflict has cleared away, the verdict of the historian will put the Cumberland Presbyterian Church where it belongs. It will then be recorded that this Church has nobly served in the very forefront with those who have wrought out the triumphs of liberal Presbyterianism in this country, while the wonderful work it has done in evangelizing the masses of the people will be remembered and spoken of to its praise. Meanwhile, they who have so goodly a heritage may well thank God and take courage, and proceed in faith to the fulfilment of whatever mission is appointed them by the great Head of the Church.

THE ESSENTIAL POINT OF DIFFERENCE.—The issue upon which Cumberland Presbyterians finally came into a separate ecclesiastical existence is sufficiently indicated by the following contrast between the philosophical speculations of John Calvin and the plain teachings of the word of God :

JOHN CALVIN.

"Those persons whom the Lord, in order that they may be the organs of his wrath and examples of his severity, has created to contumely of life and to destruction of death, those persons, I say, in order that they may come duly to their end, he, one while, deprives of the faculty of hearing his word; and, another while, even by the very preaching of it, the more blinds and stupefies.

"So he directs, indeed, his voice to them; but only that they may be the more deaf; he kindles light before them, but only that they may be the more blind; he propounds doctrine to them, but only that by it they may be the more stupefied; he applies the remedy to them, but only that they may not be healed."

THE BIBLE.

"As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

"Ye will not come unto me that ye might have life."

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"And the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely."

JOHN CALVIN.

THE BIBLE.

"Predestination we call the eternal decree of God, by which he has determined in himself what he would have to become of every individual of mankind; for they are not all created with similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say he is predestinated either to life or to death."

"Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called and ye refused; I have stretched out my hand and no man regarded it; . . . For that they hated knowledge and did not choose the fear of the Lord; . . . therefore shall they eat the fruit of their own way, and be filled with their own devices."

"The Lord . . . is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

A similar contrast between philosophical speculation and Scripture truth appears in the following statements of doctrine:

WESTMINSTER CONFSSION.

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it can not be either increased or diminished.

"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. . . . Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

"Elect infants dying in infancy are saved."

CUMBERLAND PRESBYTERIAN CONFSSION.

"God, for the manifestation of his glory and goodness, by the most wise and holy counsel of his own will, freely and unchangeably ordained or determined what he himself would do; what he would require his intelligent creatures to do; and what should be the awards respectively of the obedient and the disobedient.

"Though all divine decrees may not be revealed to men, yet it is certain that God has decreed nothing contrary to his revealed will or written word.

God the Father, having set forth his Son, Jesus Christ, as a propitiation for the sins of the world, does most graciously vouchsafe a manifestation of the Holy Spirit with the same intent to every man.

"This call of the Holy Spirit is purely of God's free grace alone, and not because of human merit, and is antecedent to all desire, purpose, and intention on the part of the sinner to come to Christ, so that while it is possible for all to be saved with it, none can be saved without it."

"All those who truly repent of their sins and in faith commit themselves to Christ, God freely justifies," etc.

"All infants, dying in infancy, . . . are regenerated and saved."

HISTORICAL PARALLELS.—Soon after the first presbytery of our denomination was organized, this heroic band of self-sacrificing men issued to the world, by way of defense, the following declaration:

"The founders of the Cumberland Presbyterian Church, in their licensure and ordination by the Presbyterian Church, were permitted to 'except the idea of fatality,' as they believed it to be embraced in the doctrines of unconditional election and reprobation, and an atonement limited to a definitely elected number, as taught in the Westminster Confession of Faith. Subsequently having for this been cut off from the parent Church, in fixing a standard of doctrines for the Cumberland Presbyterian Church, which they organized, they adopted the Westminster Confession of Faith, modified in the following particulars:

"1. That there are no eternal reprobates.

"2. That Jesus died, not for a part only, but for all men, and in the same sense.

"3. That all infants dying in infancy are saved.

"4. That the Holy Spirit operates on all the world, on all for whom Christ died, in such a manner as to render all men responsible, and, therefore, inexcusable."

Eighty years pass by and the largest presbytery in the denomination from which the founders of the Cumberland Presbyterian Church were cast out, for the reason just named, meets day after day to discuss the propriety of modifying the Westminster Confession, and by a vote of more than two thirds adopts the following paper:

"We desire only such changes as seem to us urgently needed and generally asked.

"1. We desire that the third chapter after the first section be so recast as to include these things only: The sovereignty of God in election, the general love of God for all mankind, the salvation in Christ Jesus provided for all and to be preached to every creature.

"2. We desire that the tenth chapter be so revised as not to appear to discriminate concerning 'infants dying in infancy,' or so as to omit all reference to them."

How nearly this comes to what our fathers did with the Westminster Confession we do not undertake to say, but that it proposes a radical revision must be evident to all. To have assumed to do this has been the ecclesiastical crime for which the Cumberland Presbyterian Church has had no forgiveness from such as consider it a sacrilege to touch the "time-honored standards."

Rev. Finis Ewing, one of the three founders of the Cumberland Presbyterian Church, argued that "the great decree of God which concerns man's salvation is, 'He that believeth and is baptized shall

be saved and he that believeth not shall be damned.' " He further said, "If words have any determinate meaning these are conditions on which our salvation depends. Here then is a *revealed* decree. Men may talk or say what they please about secret decrees, purposes, predestination, election, etc., but we have just seen the decree of the Bible; the predestination, the foreordination, and election of the Bible." He then argues strongly that there can be no *secret* decree contrary to this *revealed* decree, and that men may write and preach and reason and philosophize and put interpretations on doubtful passages as they please, but the fact stands that while the Scriptures teach that "God is a mighty sovereign, possessing the right to work where, when, how, and on whom he will, yet it is nowhere definitely stated that God chose some to eternal salvation, except on the condition of faith and repentance."

This was spoken about the year 1810 by one who was not counted worthy of a place among the Presbyterians of his day. But a substantial reproduction of his noble utterances can be found in the declarations now being made by leading men of that same Church, in the presence of their presbyteries officially convened. Here are some of them:

"We want to get reprobation, or absolute foreordination to be damned, out of the Confession. It is superfluous, unscriptural, unevangelical, a horrible doctrine." (Dr. Van Dyke.) "My soul revolts against continuing upon the pages of the Confession the doctrine of preterition, which I consider fearful and fatalistic." (Dr. Crosby.) "The Confession claims to represent the word of God. I am one of those who challenge this claim and declare that in my opinion there are important features in which the Confession does not properly represent the Word of God, and that these features ought to be modified or expunged. The third chapter declares that some men and angels are foreordained unto everlasting death, and that their number is so certain that it can not be either increased or diminished. As a teacher of the New Testament Scriptures in one of the church's theological schools I declare my belief that that doctrine is not taught in the Word of God." (Dr. M. R. Vincent.) "It is the logic of fatalism. To explain away the passages quoted, showing God's *wish* and *will* that *all* men should be saved, by drawing the hyper-Calvinistic distinction between his *secret* and *revealed* will is an insult to God's sincerity; it makes the blessed 'whosoever' utterly worthless and meaningless, turns the gracious invitation of the gospel to all men into a hollow mockery." (Dr. Richard M. Harlan.) "The doctrine of divine decrees should be so re-stated as to preclude the inference

that God foreordains any man to death, irrespective of character." (Report on Revision in North River Presbytery.) "I wish to have removed from the Confession every trace and tinge of the following: 1. Decree of reprobation; 2. Damnation of non-elect infants, which is undoubtedly taught by implication in the Confession, although not believed by the Presbyterian Church; 3. Limited atonement; Christ died for all men, not merely for the elect. I desire these changes, not because the doctrines are unpopular but because to my mind they are unscriptural, having more of cold, heartless logic in them than of the teaching and spirit of Jesus Christ." (Rev. H. O. Scott, of Kansas.) "The question is, Shall we remove the preterition phrases from the Confession, or remove the living preachers from the Church?" (The *Interior*, of Chicago.) "There is a want in our Confession of a clear and prominent utterance such as we have in the Scriptures everywhere of the love of God to all men and of the free gift of Jesus Christ and of salvation to all men, not to the elect alone." (Dr. James McCosh, ex-President of Princeton College, New Jersey.) "I sympathize deeply with that Presbyterian Elder and Director of Princeton Theological Seminary who is quoted to have said recently, 'It always gives a cold chill when I read the third chapter of the Confession on Predestination; it ought to be changed.' Imagine a sermon on the decree of Reprobation or 'passing over' the rest of mankind. The most intelligent and best informed of our laymen would not listen to it, and what can not be preached in our pulpits ought not to be in our Confession." (Dr. Philip Schaff, of Union Theological Seminary.)

A telling truth was thus tersely put by a Cumberland Presbyterian in 1847: "In the Westminster Confession it is nowhere said that Christ provided salvation for all mankind, but the contrary is frequently stated, that Christ died for the sins of the elect and for these only." (Dr. Milton Bird.) In a recent discussion on revision Dr. McIlvaine, of New York, pastor of the Church of the Covenant, made this unqualified assertion: "There is not a word in the Confession of Faith about the love of God for all men, not one word. I say here solemnly that if God is as he is here represented, then I must take refuge in materialism, and there is no help for me." What Dr. Bird said forty-six years ago as a missionary among the hills of Western Pennsylvania, preaching a Cumberland Presbyterian gospel, has been re-echoed many times of late as men foremost in the ranks of the Presbyterian ministry declare, as Dr. McIlvaine did, that the Confession contains no declaration of God's love to a lost race. This sentiment was thus expressed by the recent action of Morris and Orange Presbytery, when voting for revision. That body says that

in the Confession "it finds a deficiency in the declaration of God's infinite love to the world, and his full and free offer of salvation to all men, through the atonement of our Lord Jesus Christ."

Observing even in his day a restiveness under the "hard points" of the Confession Dr. Bird made a prediction nearly a half century ago which, in the light of passing events, amounts almost to a prophecy. He said: "We would feel no surprise if the doctrine of *general atonement* and *conditional election*, at no distant time, becomes one of the grand stand-points and rallying cries of Calvinists in the United States." (He might have said of the whole world.) "Then," said he, "we will have Calvinism strained off from its metaphysics. There is evidently a progressive element and a spirit of contemporaneous construction in the Calvinistic family. This has increased the differences among them in the exposition of their doctrines. They are splitting the backbone of Calvinism. And when they come to the work of reconstruction they will stand with us on the intermedial ground."

In the light of these prophetic words we can appreciate the bearing of what Dr. John Hall recently said in a speech opposing revision: "Let us look at an historical statement. The Cumberland Presbyterians state the substance of section 1 in chapter 3. They make a second section, just such as our committee recommends, and omit all the rest. My authority for this statement is Dr. Schaff's 'Creeds of Christendom.' They leave out all the knotty points of Calvinism. Then they give an explanation and plea for this, just such as the brethren have given here. If we believe this and adopt this report, then we must go to them and apologize, and ask for reunion. The points in which the Cumberland Presbyterians revised were very like the points suggested in the report. They leave out six sections of chapter 3. They deny eternal reprobation. They deny that Christ died in any sense for a part of mankind in any particular way. They teach that all infants are saved and that the Holy Spirit 'operates on the world as co-extensively as Christ has made the atonement.'"

This is a full and fair statement of the important particulars in which we have revised the Westminster Confession, and it is all the more interesting since it comes from a Presbyterian of so much eminence. Whether the similarity between the changes we made and those now proposed by liberal Presbyterians is so exact as Dr. Hall claims is not a matter of consequence here. The prevailing trend of sentiment now in this progressive and powerful body of Presbyterians is certainly similar to that which prevailed in 1810, when Cumberland Presbyterianism had its birth.

In 1847 Rev. Laban Jones proclaimed the distinguishing characteristic of the Cumberland Presbyterian Church to be: "The doctrine of an impartial salvation, designed alike for all men, proposed to the world of mankind, intended in its provision as much for one man as another." Concerning reprobation, or preterition, he said: "This doctrine will not harmonize with the perfections of God. Though it may be no obstruction to the apprehension of the sovereignty or justice of God, yet it certainly is a serious impediment in the way of readily and fairly conceiving of the benevolence, the mercy, and the compassion of God."

The writer of this has searched through many hundreds of pages to discover what leading Cumberland Presbyterians have said about the Westminster Confession. He gives it as his judgment that no Cumberland Presbyterian has ever put on record any utterance regarding that Confession that can compare in severity with the following from Dr. Parkhurst, of Madison Square Presbyterian Church, New York: "The love of God stands out *on the face* of the gospel. In the Confession you have to *hunt for it* in order to find it. The center of gravity of the Confession does not coincide with the center of gravity of the gospel. If now we are going to retain this preterition idea in our Confession, then we must be true to it in our preaching as Presbyterian ministers, and on occasion declare it in all frankness. We shall be obliged to address our congregations somewhat after this manner: 'My friends I am sorry to say it, but as a Calvinistic Presbyterian I am bound to say it, that Christ did not die for all. There is a certain amount of fatalism in the case. Some men are damned, and not only that, but congenitally damned; damned before they are born, hated of God even in the moment of conception.'"

In the light of these astonishing developments of the past twelve months it surely can no longer be said that Cumberland Presbyterians have departed from the faith in eliminating every tinge of apparent *fatalism* from their creed. Nor can they be charged with sacrilege because they have revised the Westminster Confession. In common with the advocates of revision in every other branch of the Presbyterian family they revere that Confession, in its entirety, as one of the noblest documents of the kind that has ever been written in behalf of the truth. With a few sections eliminated and others slightly changed, it was their creed for seventy years and its essentials, except such as contravene the gospel of love to the whole race, are at the basis of its creed now. But this venerable document contains forms of statement that are not justified by the word of God; it belongs to the past; and is not the form of creed demanded for of to-day.

OUR PRESBYTERIANISM.

The men who had been cast out as doctrinally unsound petitioned earnestly for re-admission on some honorable basis and waited four years in vain. They then organized "Cumberland Presbytery," and among the regulations adopted was the following, which shows they had not departed from the Presbyterian standards, except in one particular:

"All candidates for the ministry, who may hereafter be licensed by this presbytery, shall be required before such licensure and ordination to receive and adopt the Confession and Discipline of the Presbyterian Church, except the idea of fatality that seems to be taught under the mysterious doctrine of predestination. It is to be understood, however, that such as can clearly receive the Confession without any exception shall not be required to make any."

To those who were in sympathy with them they issued an address containing the following paragraph, which breathes a loyal and loving, yet heroic and independent spirit:

"This step at first view may alarm some of you; but be assured brethren that, although we are not *now* united to the Presbyterian Church by the external bond of discipline, we feel as much union in heart as formerly; and we would further assure you that we have not set up as a party, inimical to the general Presbyterian Church; no; we ourselves are Presbyterians, and expect ever to remain so, whether united to the general body or not. Permit us further to inform you what we do know to be an incontestable fact—that is, there are a number of ministers who are kept in the bosom of the Presbyterian Church, who have deviated infinitely more from the Confession than we have done. One can boldly deny the imputation of Christ's active obedience to the sinner in justification and publish it to the world—another can deny the operation of the Holy Spirit in the work of regeneration; and yet, we, who only object to the unqualified idea of eternal reprobation, can not be indulged in that objection."

One of the most eloquent preachers of any denomination, in his day, was Rev. Robert Donnell, D.D., who was also recognized fifty years ago as probably the foremost expounder of Cumberland Presbyterian doctrine. The following statement of the doctrine of salvation by grace would hardly be challenged by even the most rigid Calvinist:

"The plan of the Bible is grace and duty. God calls; the sinner must obey the call. God makes known the plan of salvation, the sinner must accept it. Then God justifies, adopts, renews, sanctifies, and glorifies. The scheme of salvation originates with God and is carried

out in man's agency. The system is gracious and personal accountability is secured. Election in the first instance was sovereign, gracious, and free; choosing all men to a day of mercy. Personal election turns on the choice of the sinner elect through sanctification of the Spirit and belief of the truth. And thus free moral agency is sustained. God receives all the glory of faith; and man, all the damnation of unbelief."

A Cumberland Presbyterian author already quoted thus defended the Church in the early days of its history against the charge that in revolting from extreme Calvinism it had gone over to Arminianism. "Because we thus speak and vindicate the divine character for equal and general benevolence, some charge us very unjustly with denying the absolute sovereignty and omnipotence of God, or the entire gratuity of his favors to guilty men; which fundamental truths no people have more constantly taught than Cumberland Presbyterians."

When the question of admitting the Cumberland Presbyterian Church to membership in the "Alliance of the Reformed Churches Holding the Presbyterian System" was under discussion at Belfast, the issue was thus stated by Dr. Martin in the opening speech, criticising the doctrinal position of the Church: "While there are sections on the Decrees of God, Preservation of Believers, and Christian Assurance, there is an omission of any statement concerning the great, fundamental, vital, precious, glorious doctrines of the Election of grace and Predestination to life of those who were chosen in Christ before the foundation of the world." Another speaker opposed the admission of the Church and among other things said: "It is generally understood, and I think correctly, that the Cumberland Presbyterian Church has eliminated from its creed the doctrine of the Unconditional Election of God's people to eternal life and the means thereof." Granting these things to be true, *and they certainly are*, the claim of the Cumberland Presbyterian Church to a place in the great Presbyterian family is not thereby impaired. So the Belfast Council decided.

One of the leading participants in that discussion was Rev. Dr. Calderwood, professor of Philosophy in Edinburgh University, and occupant of the chair once filled by Sir William Hamilton. In a speech that thrilled that vast assemblage he said, as he held the Cumberland Presbyterian Confession in his hand: "This Church sprung up in a season of revival from opposition to a hyper-Calvinistic form of teaching which many brethren and which I myself could not follow or adopt, and which I should ask to be delivered from, if I were held responsible for it in the Church to which I belong." (The United Presbyterian Church of Scotland.) "It seems to me," continued Dr.

Calderwood, "that a large amount of the development in the belief of this Church has been gathered round about the questions whether man be a free-will agent, and if he be, how his free-will stands in relation to Divine Sovereignty. I am not able to gather that this Church denies or doubts the Divine Sovereignty in Grace." He then quoted, approvingly, the sections of the Cumberland Presbyterian Confession of Faith bearing on this doctrine, and declared his adherence to them as against the necessitarianism of Jonathan Edwards. Prof. Charteris, of Edinburgh, objected to the phraseology of some portions of the Cumberland Presbyterian creed, but said concerning the doctrine of Divine Sovereignty, "Few of us could desire any fuller statement of the true doctrine than is found in Section 40 of this creed: 'This call of the Holy Spirit is purely of God's free grace alone, and not because of any good foreseen in man, and is antecedent to all desire, purpose, and intention on the part of the sinner to come to Christ, so that while it is possible for all to be saved with it, none can be saved without it.' In the points where we differ from them—where they have chosen to differ from us—one can see that their whole aim is to commend the ways of God to man, and to gather penitent sinners round the foot-stool of our heavenly Father's throne. How can we possibly have any words but those of welcome for those who hold by that noble creed—for a noble creed it is—and who are giving all their powers to the spread of the blessed gospel of Grace and Love on which their articles show that they love to dilate? There can be no essential difference between them and us."

In striking and strange disregard of the section of the creed just quoted by Dr. Charteris and of other similar sections, Prof. Chancellor, of Belfast, said the Cumberland Presbyterian Church "stigmatizes the doctrine of God's sovereignty in matters of grace and seeks to expel it from its Confession of Faith." Dr. Moore, of Texas, a delegate from the Southern Presbyterian Church, in the same strain and with still greater emphasis, said, "There can be no doubt that these Cumberland brethren have distinctly and avowedly renounced what we call the doctrine of Grace, and the Election of Grace, and the Sovereignty of God. There can be no doubt about that."

This charge, made through a remarkable misapprehension of the facts of history and the meaning of language, was thus refuted by Dr. E. D. Morris, of Lane Seminary:

"This Church has stood for eighty years in the position of an independent section of American Presbyterianism, and has never once sought organic union with an Arminian body, but from the first has been seeking fellowship with other Presbyterian Churches in this

alliance. As to the recent revision of the Westminster symbols by this Church, I am prepared to say, as one who has for many years taught first historical and then dogmatic theology that, although inadequately Calvinistic, this revision can not be regarded by any one as in any just sense an Arminian document. There is too much Calvinism in it to justify any such affirmation. What the Cumberland Presbyterian Church has been trying to do, in all its revisions, is to eliminate from the Westminster Confession, not Calvinism proper, but what it regards as *fatalism*, embodied in the phraseology of our symbols." Toward the close of this great debate, which continued with intense and increasing interest for four hours, Dr. Brown, of Paisley, Scotland, said with much emphasis: "I am here on this floor to say that as far as I am concerned I do approve of the changes these brethren have made."

Rev. Dr. Storey, of Rosneath, one of the leading minds of Scotland, also said: "I commend in the highest sense what these brethren have done: It is a broad principle of liberty that a Christian Church should revise its standards and reconsider its formulas, and I welcome these brethren to our alliance as having done, in the exercise of that liberty, that which I consider one of the highest prerogatives, and may become one of the most imperative duties, that any Christian Church can exercise. . . . I prefer to say that I anticipate the time when all the Churches of this alliance will have the grace and wisdom given them to do what the Cumberland Presbyterians have done."

In a similar strain spoke Dr. Monod of France, Dr. Chamberlain, of India, and others.

In the course of this debate Dr. Briggs, of New York, mentioned a point of historical interest. "The difference between the Cumberland Presbyterian Church and the United Presbyterian Church, of Scotland, which is in this alliance, is just this, that the American Church has revised the standards, while the Scotch Church has added an explanatory declaration, and the brethren of the Cumberland Presbyterian Church, who are here, accept the standards with the explanatory declaration of the United Presbyterian Church." To the same purport was a speech of great power by the Rev. Principal Cairns, of Edinburgh, who was convener of the committee that prepared the Declaratory Act.

In less than four years from that date the General Assembly of the Cumberland Presbyterian Church, by unanimous vote, instructed its missionaries in Japan to unite with other Presbyterians on the basis of this Declaratory Act, if they so desired. This important and significant action of the highest court of the Church was couched in

the following language: "If Cumberland Presbyterians in Japan are satisfied to become a part of the United Church of Christ, which now consists of all Presbyterial Churches in that country except our own, upon the basis of the exceptions to the Westminster Confession of Faith that are set forth in the Declaratory Act of the United Presbyterian Church of Scotland, such a step will meet with the approbation of this General Assembly." This does not mean, of course, that the Assembly regards the two creeds as identical, but that they are sufficiently alike for the points of difference not to be emphasized where the question of union and co-operation with other Presbyterians in mission work is concerned. What was thus authorized has actually been accomplished, as the following, received three months since from the Japan mission, indicates: "Our Church has recently taken the final steps in the matter of union with the United Church of Japan, on the basis proposed by our General Assembly at Waco, Texas, in 1887. This brings all the six different Presbyterian Churches of this country into one body—much to the honor of Christ and the good of his cause in this land. This in no wise changes our work, nor requires from us the sacrifice of any thing whatever, either in polity or theological principles." Thus our people are henceforth to be one with other branches of the Presbyterian family in the "Sunrise Kingdom." As the General Assembly *suggested* union on this basis by unanimous vote, even before the Mission had asked its consent to negotiations on that basis, so it will without doubt unanimously approve what has been done. This important historical fact is surely in itself sufficient to prove that the Cumberland Presbyterian Church exists as a separate denomination because its founders could not accept the doctrines of reprobation and a limited atonement. It also refutes, we trust finally and forever, the groundless charge that the Church has gone over to Arminianism. — H. B.

It is gratifying to record that when this great debate closed and the delegates (eleven in number) from the Cumberland Presbyterian Church were invited to seats in the Council, they were welcomed most cordially, not only by the overwhelming majority that favored their admission from the first, but even by most of those who had opposed it. Since then the representatives of the Church have at all times been treated with the utmost Christian consideration and brotherly regard.

In his admirable exposition of Cumberland Presbyterian doctrine Dr. Milton Bird (in 1856) gave the appended paragraph, which is as good Presbyterianism as any one in any branch of this great family can reasonably desire. So far as any one may hold Calvinism and

divine sovereignty in grace to be synonymous it has enough of the former and certainly all that the Bible will allow. "Power to become the sons of God must include effectual grace. But to whom is it given? 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.' So we see that receiving Christ, or believing on him, is the condition of his effectual calling. This view of the doctrine harmonizes with the Scriptures. It accords with the doctrine of general atonement. It agrees with the accountable free agency of man; and is consistent with Supreme agency. Salvation by grace begins and ends with God. But it is not effected without the concurrence of man's agency." (The Doctrines of Grace, page 234.) This is as much of the Calvinism of the past as ought to be preserved; and we venture the prediction that it is as much as the Presbyterianism of the future will desire. It is precisely what the Cumberland Presbyterian Church believes, and is the platform on which every Presbyterian who repudiates the "horrible doctrine" of reprobation must stand. This is "the election of grace" that Paul taught the Church at Rome.

CONCLUSION.—Surely nothing more is needed to establish the fact that, as the founders of our Church said when the first step toward our ecclesiastical existence was taken, "we are Presbyterians." What our denomination has done stands as a part of the history of the Presbyterianism of the world. Considering two things, the record of our Church must fill no inconsiderable part of that history and in coming years the unprejudiced historian will accord to the Church a place of honor such as can not be expected in these days of conflict as to truth and struggle for progress. One of these is the marvelous growth of the Church from its small and insignificant beginning, with only three members and not a house of worship, nor a school building or college in all the land, to its present proportions, with one hundred and sixty thousand members and its equipments for great and useful work. The other is the historical fact that before the Presbyterians of Scotland, of England, of Australia, of France, or of America began even to discuss the grave question of revising the creed, the founders of our Church quietly accomplished it. And not only so, but after the lapse of seventy years they have, with wonderful unanimity, provided for themselves a short and simple creed, such as they can place in the hands of *all* their members and to every sentence of which ministers and laity can alike subscribe. This plainer and simpler statement of doctrine is in no material sense a departure from what our standards were before. Having been with the revising committee at each of its

sittings the writer can bear testimony that in re-casting these statements the constant aim was watchfully to guard against any departure from what had been the doctrines of the Church from the beginning. Whether our Presbyterian friends revise the standards or frame a new creed, or both, let us hope that they may be divinely guided. As a part of the same family we are deeply interested in whatever will promote the glory and success of our common Presbyterianism. Wherein the result proves them to be more thoroughly Presbyterian than our own Church we will gladly recognize the fact and will rejoice in the wisdom of what they have done. Being bone of their bone and flesh of their flesh every success achieved by Presbyterians anywhere is in a vital sense our own, and must in the end inure to the good of all.

Cumberland Presbyterians do not pretend to claim that theirs is the best possible statement of the views of liberal Presbyterianism, but they do insist that it is a vast improvement over the hard and repulsive features of the Westminster standards. They have no particular zeal for forms of statement, caring more for the essence and spirit of the creed and the practical work of the Church. When, therefore, the time comes for formulating "a short and simple creed" to which all Presbyterians may subscribe, it will be found that Cumberland Presbyterians are both generous and fraternal toward all other branches of this great household of faith. They will also be found to be true then, as they have ever been, to the essentials in government and doctrine that constitute the "Concensus of the Reformed Churches holding the Presbyterian System." Whatever the future may have in store for our several creeds, Cumberland Presbyterians can never take a backward step on the great doctrine that salvation is possible for every human soul through Jesus Christ.

NOTES.

A.—The Declaratory Act of the United Presbyterian Church of Scotland was appended to the Westminster Confession of Faith some years ago by way of explaining the “hard points” of the Confession. The Presbytery did this in preference to making a revision of the Standards. In view of the reference made in this paper to the Declaratory Act, an extract containing its essential features is here given :

“The Synod hereby declares as follows :

“1. That in regard to the doctrine of redemption as taught in the Standards, and in consistency therewith, the love of God to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction, on the ground of Christ’s perfect sacrifice, are matters which have been and continue to be regarded by this Church as vital in the system of gospel truth, and to which due prominence ought ever to be given.

“2. That the doctrine of the Divine Decrees, including the doctrine of Election to Eternal Life, is held in connection and harmony with the truth that God is not willing that any should perish, but that all should come to repentance, and that he has provided a salvation sufficient for all, and offered to all in the gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.”

B.—After years of discussion the Presbyterian Church of England is about taking its final step in framing and adopting a new creed to take the place of the Westminster Confession. All the Presbyteries, except one, have passed favorably upon the proposed creed, and it will certainly be adopted formally by the Synod at its next meeting. This interesting development in the progress of liberal Presbyterianism has occurred in the same country from which the Westminster Confession emanated two and a half centuries ago. Some extracts from the new creed, which is plain and brief, are as follows :

OF SAVING GRACE.—We believe and proclaim that God, who is rich in mercy as well as of perfect justice, was moved by his great love to man to hold forth from the first a promise of redemption, which from age to age he confirmed and unfolded, and that, in the fullness of the time, he accomplished his gracious purpose by sending his Son to be the Savior of the world; wherefore our salvation out of sin and misery is ever to be ascribed to free and sovereign grace.

OF THE GOSPEL.—We hold fast and proclaim that God, who willeth that all men should be saved and come to the knowledge of the truth, has, by his Son our Savior, given commission to the Church to preach unto all nations the gospel of his grace, wherein he freely offers to all men forgiveness and eternal life, calling on them to turn from sin, and to receive and rest by faith upon the Lord Jesus Christ.

OF ELECTION AND REGENERATION.—We humbly own and believe that God the Father, before the foundation of the world, was pleased of his sovereign grace to choose a people unto himself in Christ, whom he gave to the Son, and to whom the Holy Spirit imparts spiritual life by a secret and wonderful operation of his power, using as his ordinary means, where years of understanding have been reached, the truths of his word in ways agreeable to the nature of man; so that, being born from above, they are the children of God, created in Christ Jesus unto good works.

OF JUSTIFICATION BY FAITH.—We believe that every one, who through the quickening grace of the Holy Spirit repents and believes the gospel, confessing and forsaking his sins, and humbly relying upon Christ alone for salvation, is freely pardoned and accepted as righteous in the sight of God, solely on the ground of Christ’s perfect obedience and atoning sacrifice.

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CUMBERLAND PRESBYTERIAN PUBLISHING HOUSE, Nashville, Tenn.

Robert E. Speer.

[From THE CHURCH AT HOME AND ABROAD, December, 1893.]

Missions in Syria.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN SYRIA.

BEIRUT: Rev. Messrs. C. V. A. Van Dyck, D. D., M. D., L. H. D., LL. D., H. H. Jessup, D. D., Wm. W. Eddy, D. D., James S. Dennis, D. D., Samuel Jessup, D. D., and their wives; Mrs. Gerald F. Dale, Miss E. D. Everett, Miss Alice S. Barber, and Miss Ellen M. Law.

ABEIR: Rev. Messrs. Wm. Bird and O. J. Hardin and their wives; Miss Emily G. Bird.

SIDON: Rev. and Mrs. Wm. K. Eddy, Rev. Geo. A. Ford, Rev. and Mrs. G. C. Doolittle, Miss Charlotte H. Brown and Miss M. Louise Law.

TRIPOLI: Rev. Messrs. F. W. March, Wm. S. Nelson and their wives; Ira Harris, M. D., and Mrs. Harris; Miss Harriet La Grange, Miss M. C. Holmes, and Miss Mary T. Maxwell Ford.

ZAHLEH: Rev. Messrs. Franklin E. Hoskins, Wm. Jessup and their wives.

Station not yet assigned, Dr. Mary Pierson Eddy.

In this country: Rev. James S. Dennis, D. D., and wife, Rev. Geo. A. Ford, Mrs. Ira Harris, and Miss Charlotte H. Brown.

Faculty and Instructors of the Syrian Protestant College: Rev. Daniel Bliss, D. D., President; Rev. George E. Post, M. A., M. D., D. D. S., Rev. Harvey Porter, Ph. D., Robert H. West, M. A., Harris Graham, B. A., M. D., Alfred E. Day, M. A., Walter Booth Adams, M. A., M. D., William G. Schaufuss, B. A., M. D., Charles L. Bliss, M. A., M. D., John C. Bucher, B. A., Jabr M. Dhumit, B. A., Louis S. Baddur, B. A., Najib M. Salibi, B. A., A. Chamorel, B. A., Lahih B. Jureidini, B. A., Franklin T. Moore, B. A., Henry C. Havens, B. A., John W. Nicely, B. A., Francis Sufair and Shukri K. Mahf, B. A.

The statistics of the Syria Mission for 1892 are as follows:

EVANGELISTIC.—American missionaries, men, 14; ladies, 22; total, 36; native Syrian laborers, 231; stations, 5; outstations, 91; churches, 26; church members, 1,858; added on profession during the year, 110; preaching places, 87; average congregations, 4,986; Sabhath-schools, 93; Sabhath-school scholars, 5,814; contributions of natives to evangelistic and educational work, \$10,248.

EDUCATIONAL.—Syrian Protestant College, 1; medical school, 1; pupils in college and medical school, 237; theological seminary, 1; boys' boarding schools, 2; pupils in same, 199; girls' boarding schools, 3; pupils in same, 259; other schools, 144; total pupils in all schools, 7,539; women in Bible classes, 350.

LITERARY.—Bible House and Press Establishment, 1; publications on press catalogue, 491; volumes printed during the year, 58,500; pages printed during the year, 19,676,743; pages of Scripture printed for the American Bible Society, 8,382,000; total pages from the beginning, 485,107,350; Scriptures (Bibles and portions) sent out during the year, 25,444; other books and tracts sold and distributed, 65,971; total copies of publications of all kinds issued during the year, 176,500.

MEDICAL.—Indoor patients at St. John's Hospital, 501; patients treated in Polyclinic, 11,620.

The statistics of evangelistic, educational and medical work in all Syria and Palestine by all missions of the American, English, Scotch, Irish and German Societies for the year 1892, are as follows:

Foreign laborers, men, 95; women, 142; total of foreign missionaries, 237; total of native preachers and teachers, 657; organized churches, 45; total of preaching places, 147; average congregations, 8,604; total of communicants, 3,974; total of Protestants, 8,593; number of schools, 328; total of pupils, 18,837; medical missions, 20; missionary physicians, 22; nurses, 36; indoor patients treated, 2,792; outdoor patients in clinics, 138,654.

The progress made during the last decade in the mission work of all societies in Syria and Palestine appears in the following comparative tables for 1881 and 1892:

Foreign laborers.....	1881.	1892.
Native ".....	191	237
Organized churches.....	581	657
.....	26	45
Average congregations.....	6,910	8,604
Communicants.....	1,693	3,974
Schools.....	302	328
Total of pupils.....	14,624	18,837
Medical Missions.....	12	20
Missionary physicians.....	15	22
Nurses.....	24	36
Indoor patients.....	1,805	2,792
Outdoor patients in clinics.....	73,432	138,654

The statistics of the total Protestant missionary work in the entire Turkish Empire, including Egypt, are as follows:

Foreign missionaries, men, 191; women, 204; total of foreign laborers, 485; native laborers, 1,817; organized churches, 202; communicants, 21,312; total of Protestants, 84,000; American colleges, 6; seminaries for girls, 31; total of mission schools, 692; boys in the same, 23,027; girls, 20,000; total of pupils in all mission schools, 43,027; languages in which the Bible is translated, 11; copies of Scripture annually sold in the Turkish Empire, 60,000; separate words, religious and educational, issued in various languages from mission presses, 1,500.

be had upon application to Dr. Benjamin Labaree, Presbyterian Mission Rooms, 53 Fifth Avenue, New York City.

The Mission in Syria has been reinforced during the past year by four new missionaries, Rev. and Mrs. G. C. Doolittle, who will be connected with the Sidon station, Miss M. Louise Law, who will take the place of Miss Rebecca Brown in the Sidon Seminary, and Mary Pierson Eddy, M. D., whose location has not as yet been assigned. At last accounts Dr. Eddy was still at Constantinople endeavoring to secure the authorization of the Turkish Government to her practice of medicine in the Turkish Empire. She was experiencing some difficulty, as the Turkish authorities were strongly disinclined to sanction the practice of medicine by a female physician.

Dr. Ira Harris, of the Tripoli station, has held a flourishing clinic at Hadeth, on Mount Lebanon, during the summer. Dr. Harris insists upon religious services at his clinics, and this fact has incited the priests of Hadeth and neighboring villages to make a strenuous effort to prevent their people from attendance, with, however, little success, as the people enjoy the service as well as the advantages of the Doctor's skillful service for the alleviation of their physical maladies. The Syrian priesthood are complaining bitterly of the spirit of insubordination which seems to have taken possession of the people, especially those who have been to America. A priest recently remarked that he was powerless except at the confessional, saying at the same time: "Ah, there I use my power, and there only are they willing to listen to me."

The return of the pilgrims from Mecca this past autumn brought the cholera to Syria in several localities, but it does not seem to have spread seriously. There have been several deaths in the quarantine station at Beirut. The whole Mohammedan world, and outlying Christian nations as well, are exposed to serious peril every year by these pilgrimages to Mecca. The visit this year to the Holy City of Islam has been a terrible lesson to the followers of the Prophet. Out of nine hundred pilgrims who went from Tripoli, Syria, seven hundred died, many of them young men of the best Moslem families. Almost every Moslem community from which a contingent was contributed to swell the ranks at Mecca has had a similar experience. A recent analysis of the waters of Zenzen, the sacred well from which every pilgrim is supposed to drink, has revealed the existence of enormous quantities of cholera germs. The scenes which have been reported upon reliable authority in connection with the thronged religious ceremonies at Mecca, were frightful and agonizing in the extreme. That Moslem governments, and especially the Turkish authorities, should allow a state of things so cruel and barbarous is not only a disgrace, but a crime against the world. What a striking illustration we have of the

blinding and paralyzing power of religious pride in the unwillingness of Moslems to learn this lesson which is written in blood and tears, and held up annually before their eyes. How long shall their fatalistic spirit hold sway, and their reverence for the Prophet and his Holy City paralyze every effort to deal with existing facts in a spirit free from the spell of superstition and bigotry?

Dr. Harris at Tripoli was observing the English fleet through a spy-glass when the Victoria disappeared beneath the waters. He speaks with feeling and enthusiasm of the superb exhibition of discipline on the part of the English officers and sailors. When the Camperdown rummed the Victoria and before she lost herself from that fatal embrace, several seamen of the Victoria, on the impulse of the moment, leaped upon the deck of the Camperdown, but as quickly leaped back again to their own ship, realizing that they were still under orders, and that only their commander's express permission could release them from the duties of discipline. The Moslem populace of Tripoli seemed to find occasion for congratulation in the disaster, and many of them expressed their pleasure "at the way God destroyed the enemy of his people."

The new college observatory, which is built upon the same location as the old, is rapidly nearing completion. It will be a beautiful structure, with many modern appliances for scientific work. The new telescope will be one of the finest in the East. The college has opened prosperously, with a large number of students in attendance. Rev. George E. Post, M. D., who has been in the United States this past summer, and made valuable addresses at the Parliament of Religions and the Congress of Missions in Chicago, has returned to his college work in Beirut.

Rev. F. E. Hoskins, of Zahleh, writes of the desperate state of the country. Robberies and murders are frequent, fourteen of the latter having occurred in the vicinity of Zahleh during the past year, some of them very brutal and all of them unpunished. It is well known that the Sultan has conscientious scruples against signing the death warrant of a Moslem. Evil passions are thus set free from fear, and the murderer knows that his punishment will be slight, and that if he chooses to use bribes he can perhaps escape altogether. Mr. Hoskins himself has recently had a narrow escape, about which he has written in another column of this issue.

There are many cases of individual Christian progress in the various stations of the Zahleh field, about which the missionaries write with gratitude and cheer. There are hearts which the Jesuits cannot deceive or intimidate; there are joyous homes where the Gospel has entered like a flood of sunshine; there are bright young men and women who give evidence of thorough sincerity; there are aged

disciples whose hearts are tender and whose characters are mellowing, and who seem to love Christ as those to whom "much has been forgiven."

Rev. William Jessup of Zahleh writes with enthusiasm of the power of education in Syria. He speaks of the growing appreciation of the benefits of education among all classes, and of the readiness of parents, after the usual Oriental struggle to secure favorable terms, to pay liberally for the education of their children. He gives several incidents to illustrate the influence of education upon the personal character, and also in the elevation of Syrian home life. One case is referred to in which a little girl who had been in attendance at Sidon Seminary, upon returning to her village home for a long vacation, diligently set about regenerating the language of the household. She first interested and enlisted her father in placing a certain class of expressions on the black list, and she gradually transformed and elevated the whole tone of conversation in her home. This seems a unique department of home missionary work, and what sweeter and more helpful ministry could a child undertake in her own family circle than setting up a standard of gentleness, refinement and truthfulness in speech? There are many households, not in Syria alone, where a ministry of this kind would be an inestimable blessing.

The needs of the great city of Aleppo have been brought anew to the attention of our Syria Mission by the recent visit of Rev. George A. Ford, an account of which will be found on page 22 of our July number. The Mission has recently sent a native preacher there, who has commenced his work under encouraging circumstances.

The duty of the Syria Mission to undertake in earnest the permanent occupation of Aleppo seems to be clear. The population of the city is estimated at 150,000. Of this number 100,000 are Mohammedans, 20,000 are Roman Catholics, 10,000 Armenians, 15,000 Jews, and the remainder belong to the different Oriental sects. There is a little church of a hundred Turkish speaking Protestants in the city, the result of the work of American Board missionaries among the Armenians. The language of the city is Arabic, and there is at present no effort at mission work there in that language. The native preacher writes that he finds much to encourage him in his work. His congregation is an attentive one, numbering about forty, who were not accustomed to attend Protestant service, and to whom the Gospel in Arabic seems to be welcome. He holds three services weekly, two on Sunday and one on Wednesday evening. The evening service has the largest attendance, for many, like Nicodemus, prefer to come "by night."

A recent letter from the teacher in Aleppo contains the following significant paragraph:

"Some years ago a man came here from America and founded a new sect called Mormons. They be-

lieve in the apostolic office and in prophecy in the Church at the present day, and those who hold these offices are said to work miracles and foretell events and lay their hands on men to give them the Holy Spirit. These doctrines are accredited to one called Joseph. Six of the people here have joined this sect. Last night three of them came to see me, one of them a leader among them. We kept up our conversation until midnight. They went away convinced that some doctrines they held are contrary to the truth."

The inauguration of mission work among an Arabic speaking population of over 100,000 is a new opportunity and a new call for faith, zeal and liberality.

SUCCESSIVE STAGES OF MISSIONARY EXPERIENCE IN SYRIA.

REV. WILLIAM W. EDDY, D. D., BEIRUT.

The Syria Mission was begun nearly seventy years ago. It is impossible that it should have existed for so long a time without having been subject to marked changes, and passing through transition periods.

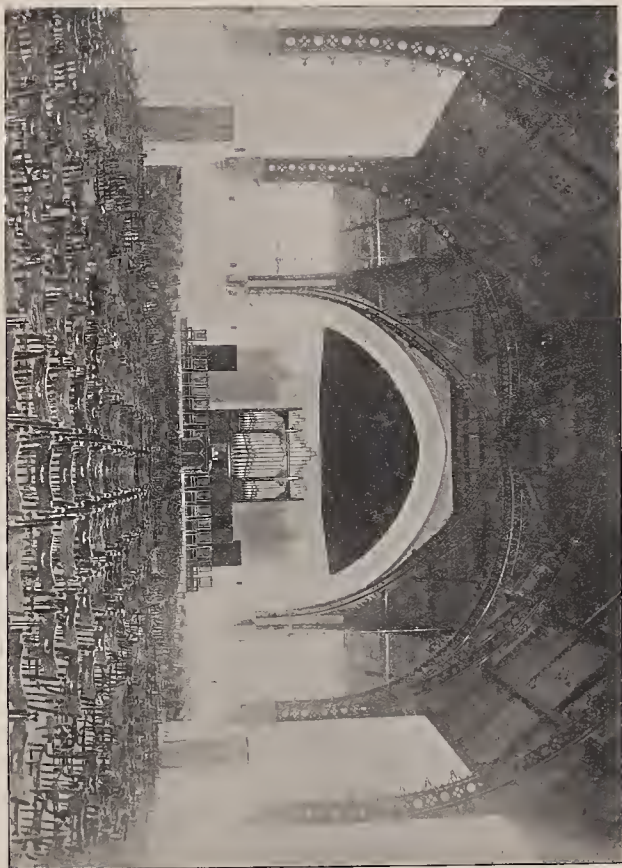
The first of these may be called the period of *controversy* and of *struggle for existence*; The second, that of *organization*; the third, that of *permanent growth*, preceded by *partial re-action*.

I. THE CONTROVERSIAL STAGE.

Of those missionaries who took part in this first stage, nearly all have gone to their reward. The same is true of the early Syrian converts who were partners of their toils and triumphs.

The work of those missionaries began in conversations with individuals, and with companies, gathered in private houses, brought together by curiosity, or by love of discussion or by a love of the truth, and related principally to the setting forth of the doctrines of evangelical Christianity in contrast with those held by the Oriental Churches. To this work was soon added that of preparing controversial books and tracts, such as Jonas King's "Farewell Letter," and Isaac Bird's "Thirteen Letters." They gathered a few boys for instruction in primary schools, and took some girls into their own families for Christian training. Religious books of various kinds and scientific text books, both elementary and advanced, were also the fruit of the laborious efforts of those days.

INTERIOR OF NEW ASSEMBLY HALL, BEIRUT COLLEGE.



The opposition of the native ecclesiastics was most unscrupulous and bitter. It was shown in the grossest misrepresentation of Protestant teachings and practice; in public warning to their people against contact with

the missionaries or their books; in stirring up the Mohammedan rulers to prohibit the circulation of the Bible and Protestant literature, and in anathematizing, and even persecuting to the death, the followers of the

Gospel. In those days great power was in the hands of the clergy. Members of the various Christian sects held influential positions in the government, where they were able to exert a mighty influence to oppress and persecute. The reign of superstition was then unbroken and the ban of excommunication was dreaded little less than the "Depart ye" of the final Judge.

The converts of those days were those whose "hearts the Lord opened," as he did that of Lydia, at Philippi, and they were the "few" in contrast to "the many" who scoffed. They "clave to" the Gospel messengers in various places as clave Damaris and Dionysius to Paul in Athens. These encountered fierce opposition from relatives and friends, from priests and hishops, and by holding fast to their convictions in spite of opposition, became rooted and grounded in their faith in the doctrines of the Gospel, and thoroughly convinced of the error of the systems which they had renounced. They were strict keepers of the Sabbath, and men of such truthfulness that it became a proverb that "the word of a Protestant was more reliable than another man's oath." The missionaries were called to sympathize deeply with these converts in their persecutions, to shelter them in their houses, and to petition foreign consuls, ambassadors, and local authorities in their behalf, and thus their converts became strongly bound to them by the cords of personal affection, the persons of the missionaries were revered, their teachings adopted, and their example followed. Missionaries and their flocks were as one family of common sympathies, belief and practice.

This period besides being marked by its struggles and trials was characterized also by lively hopes and wonderful encouragements.

The whole Druze nation seemed prepared to place themselves and their children under the instruction of missionaries and to adopt the faith of the Gospel. Frequent religious conferences were held with the leaders of the sect and these made professions which seemed to realize the promise of "a nation being born in a day." It afterwards appeared that hopes of political advantage, to be secured through the interposition of Protestant

powers, inspired this movement, and when those hopes failed their religious zeal failed also.

England possessed strong influence then in Syria and used that influence freely in behalf of the oppressed. The power of the hishops and priests was then ten-fold greater than now, and was tyrannically used. People smarting under this tyranny thought they saw doors of deliverance open to them through the protection of English Consuls, if only they professed Protestantism, and so large communities, as of the Greeks of Hasbeiya and of Safeeta, revolted from their Church authorities and placed themselves under the care of the missionaries; so did the Catholics of Kanah and Alma, and scores of other places, and so did the Maronites of Koliah and Khiyam and Dibbeeya and other towns all over the country. Deputations from different quarters were constantly coming, asking for religious teachers and hooks. It seemed to be a time of great "turning to the Lord," realizing the inquiry of the prophet: "Who are these that fly as a cloud and as the doves to their windows?" These movements aroused the wrath and the fears of the clergy, and caused the Greeks to send appeals for interference to Russia, and the Catholic and Maronite Bishops to appeal to France. The ambassadors of those nations made such representations to the Porte, that stern governmental repression was brought to bear upon these communities of immature Protestants, winnowing, terrorizing, and well nigh annihilating them. Civil wars broke out at nearly that time and the Protestants were forced into the forefront of the battles. What war and persecution sought to accomplish from without in breaking up these communities, was hastened from within by their own dissatisfaction and impatience. They were intent upon securing at once from the missionaries full recognition as true Christians. They had been accustomed in their old churches to the privileges of the sacraments for themselves and their children, and deemed them essential to salvation. In many cases the missionaries regarded them unprepared as yet worthily to partake of the ordinances, and the result was

that many of their old men died without communing, and their infants were hurried unbaptized. This so offended them that they turned back from a faith for which they certainly lost most of the present world, and which seemed to them to cut off hope of good in the world to come.

But even though many of the hopes then formed were illusory and the disappointments bitter, yet still the missionaries cannot remember without a thrill, the excitements of those days when whole communities of men, women and children declared themselves on the Lord's side and they cannot but look hopefully for the time when such movements shall be renewed from higher motives and with more permanent results.

II. THE PERIOD OF ORGANIZATION.

It was not the intention of the early missionaries to Syria to found separate Protestant churches from among the nominal Christians, but to pour Gospel light and life into the existing churches, to make converts to a spiritual faith and let them remain where they were to be a leavening power till the whole mass was leavened. But this was the very effect which the clergy dreaded and so they drove the new converts from their midst, cutting them off from all Christian ordinances. The missionaries were therefore compelled to receive them to participation with themselves in the sacred ordinances, as members of Christ's universal Church. But as time went on and converts multiplied and there was no relaxation of the rule for their expulsion from their old churches, as soon as they professed the faith in the Gospel, the call seemed imperative to form them into a Native Evangelical Church. This was first done in Beirut, and branches of it formed from time to time in other parts of the land. This involved the raising up by the missionaries of a native ministry and all that this necessitated of preparatory and theological institutions, books and teaching.

As a result of this organization, there are now in Syria twenty-six churches with 1800 communicants, five ordained pastors and thirty-five licensed preachers.

III. THE PERIOD OF REACTION.

1. The organization of a Protestant Church

changed the relations of Protestants to other sects. Previous to this, in every place where there were converts, there was constant contact between them and others. They met with them in each other's houses, read the Bible together and held animated discussions on religious topics, and were still regarded as belonging to their old sects, and all this time constant accessions were being made from without to the company of believers. But as soon as distinct Protestant Churches were formed, sectarian spirit started up to oppose the rival organization. It was as if bars had been placed to fence off the Protestants from others; meetings in common were henceforth counted as treason to the old sects, discussions ceased, and the door of accessions from without was closed.

2. The increased number of the Protestants, and their distribution over a wider territory necessitated a less intimate relation than formerly between the missionaries and individual members of the sect. The same result followed from the necessary absorption of the missionaries in preparing books for use in higher educational institutions and in theological instructions, and in overseeing the numerous common schools. They were thus unable to visit the homes of the Protestants as they once did, and this was felt by many of the natives to be a sign of diminished regard, and occasioned frequent complaint, and led to the contrasting of the course of the later missionaries with that of the earlier, to the serious disparagement of the former.

3. The withdrawal in a great measure of power from the foreign consuls to interfere in behalf of oppressed Protestants, prevented the missionaries from securing, as before, protection through these consuls, and this failure was ascribed to a want of sympathy and zeal on the part of the missionaries in their behalf, rather than to the true cause.

4. The desire of the missionaries to build up the native churches, when established, so that they would soon be able to stand alone, and become a power for good in the land, led them to urge the people to contribute for the support of their own institutions, educational and religious. But the transition which was sought in the native churches from re-

ceiving to giving, from being pensioners to becoming contributors, was most unwelcome, and those pressing it lost the favor which they once enjoyed.

5. The desire of the missionaries to put forward the native ministry and to accustom the people to depend on them rather than on missionaries, led them to withdraw from the direct and active conduct of affairs in many places and this lessened their influence over the people. But it has seemed well nigh impossible to wean them from their old dependence without causing estrangement.

6. The new churches have felt that they, and not those that were without, were entitled to the first place in the interest and care of the missionaries, and that funds contributed by American churches should be expended for the relief of their poor, and the education of their children before those of others. The missionaries, however, considered it their duty to seek to evangelize those without the Protestant church, as well as to nourish and strengthen those within its pale, so that the rescued should not receive all the care while there were others still unsaved. With this object in view, they have nevertheless found it most difficult, yea, impossible to make it plain to Protestants, who know the value of education, and who are able to pay for the support of their children in boarding schools and colleges, that their children should not be educated gratuitously, while all help was denied to Greeks and Maronites. It was of little avail to show them that this help was extended with a view to the enlightenment and salvation of those who in no other way could be reached, and was useful in carrying the light of the Gospel into homes otherwise inaccessible. "You love outsiders better than your own people," is a remark often heard when missionaries act on the principle "The field is the world," and not "The field is the native church solely."

7. Syrians having never been accustomed to self-government in things political and ecclesiastical, the Protestants from among them find church government a most difficult problem for them to master. Revolting from the old tyranny of Bishops they prefer absolute independency to even the mutual assist-

ance and gentle control of a union of the native churches. They have not learned to submit to the will of the majority in cases of dispute, and the effort of the missionaries to procure concerted action among the Syrian churches and to bring them into harmony with each other and with the home churches which support them, has been misinterpreted as an attempt on their part to dictate and has been in some cases one of the direct causes of estrangement.

8. The doctrines of the Plymouth Brethren, industriously sown in the churches by emissaries and by books, have weakened the belief of the people in the importance of a stated ministry, the sacredness of the Sabbath, the literal interpretation of the Divine Word, and their grasp of the fundamental truths of the Gospel.

9. The introduction of foreign manners, dress and style of living has greatly increased the scale of expenses in Syria. The door of emigration to America has been thrown open and thousands of Syrians have availed themselves of it to amass fortunes. Our native helpers of all grades, not without reason, desire large increase to their salaries, that they may conform to the new conditions of society. But the churches in America do not furnish additional funds to meet these demands, and for this failure the missionaries are considered largely responsible and accused of conspiring to keep native brethren in a position below themselves and below that which they are entitled to occupy. Hence hearthurnings, complaints and separations.

10. The changed tactics of the heads of the various Oriental churches towards the Gospel-enlightened members of their flocks have greatly modified their position towards Protestantism and the missionaries. Formerly inquirers after truth (Bible students) were branded as heretics, and forced out of their old churches into the arms of the missionaries. Now that the secular power of the clergy has been greatly abridged and the edict of excommunication has lost its terror, flattery has taken the place of persecution and has proved far more efficacious. Successful attempts have been made to prove to doubters that the differences between the faith of the Protest-

ants and that of other sects are immaterial, and the advice is given "continue in the sect of your fathers, believe what you choose in your heart and keep silent." Once husbands and wives were separated where evangelical views were held; now Greek or Catholic brides are willingly given to avowed Protestants, with the expectation that they will prove decoys to lure into old nets.

These changed tactics have operated wonderfully to obliterate sharp distinctions between truth and error, the Gospel and tradition, heart-Christians and nominal Christians. The Anglican Bishop of Jerusalem, moreover, boldly teaches everywhere that the Oriental churches, whose clergy he regards as in the true apostolic succession, and whose sacraments he considers to be canonically administered, are nearer the kingdom of heaven than those ministered to by American Presbyterians, and strongly advises all members of Oriental churches to remain in their old communions. It is no wonder then that we see even the children of those who loathed the errors of these corrupt churches, and abandoned all worldly good for the Gospel's sake, pitying their parents for their strictness, and affirming that there is no real difference between the old belief and the new, and asserting that as long as one holds to the essentials of doctrine implied in the divinity of Christ and His redeeming work for the world, it matters not in what church he worships nor under what forms. It is no wonder also that the missionaries find so little sympathy and aid from the people in their aggressive work, and that native Protestants look rather to the odium and danger to their sect from the charge of proselytism than to the salvation of souls brought in by aggressive efforts.

IV. CONCLUSION.

The experience of the Syria Mission accords with that through which the Mission to the Armenians passed twenty years ago. Their combined experience proves that unavoidably there is a transition period in the history of missions between the state of infancy and manhood, when the native churches want the freedom of maturity without being willing to assume its responsibilities, and desire

to be independent of foreign control while yet receiving foreign aid.

There is nothing discouraging in this state of things. It reflects no blame on missionaries or people. Paul had a like experience with the churches of Galatia and Corinth. Those once ready to pluck out their eyes for him would hardly recognize him afterwards as an apostle.

Apparent reaction is only a prelude to reconstruction and to larger development. The native churches will soon cease to look at the burdens of self-support, and will consider its privileges. By trial these newly fledged eaglets will become conscious of the strength of their wings and will take long flights heavenward. God has not been training the Syrian Church for sixty years in vain. Not in vain have those pioneer missionaries, Fisk, Parsons, Hebard, Smith, Whiting and others given their toils, prayers, tears and lives in its behalf; not in vain have God's elect in America stretched out their hands to Him for the outpouring of His Spirit; not in vain have Syria's martyrs stained its soil with their blood. Surely God's promises will not fail of their fulfilment; the latter day glory of the Church here will exceed that of its early triumph, and the rays of the Sun of Righteousness will gild with seven-fold brightness the land once illumined by His beams.

A PRESBYTERIAL VISIT TO THE COASTS OF TYRE AND SIDON.

REV. F. E. HOSKINS, ZAHLEH.

To attend Sidon Presbytery this year meant a long ride, since it was held in Alma, a border town of Asher, lying within sight of Acre and Carmel. It meant four long days in the saddle from Zahleh, but since the last two were in the company of Mr. Eddy and Mr. Doolittle the way was not tiresome.

Alma is still a horder town and suffers constantly from thieves who carry away cattle, grain, tobacco and everything movable. Troubles with the government, the sterility of the land, and the scarcity of water, keep the people poor, but there are many signs of improvement in the homes.



COLLEGE LIBRARY, BEIRUT.

A PRESBYTERIAL WELCOME.

The growth of the church has been wonderful. Persecution of many kinds hung round its early years hut the members have persevered through everything and have cause for joy to-day. The church building has been completely rebuilt, with a wall around the yard, a large new gateway, and rooms for the teacher. They give far above the average in money, and the church is almost never empty of grain, an offering from some family.

As Presbytery had never met here before there were some extra preparations made. In one corner of the church were some twenty-five bushels of barley for the horses of the visiting ministers and elders. At no small expense and with great trouble in other ways they had secured lumber and furnished the church with new benches, all of which, with the special preparation in the homes, produced a very pleasant impression.

A SABBATH OF PRAYER.

There were fourteen present, representing six of the eleven churches in the Presbytery. On Saturday evening the church was crowded

and the meeting a very hearty one. On Sunday morning Rev. Salim el Ha Kim of Hshelya preached, and in the afternoon the communion was celebrated. During the day we called on some twenty families, having prayers in each home, and in the evening there were prayer meetings in three different places.

On Monday the meeting was organized and the routine work taken up. Among the special subjects that came up, were the appointment of a day of prayer, October 22d, for the pupils in the college and schools; giving by the native churches; letters to and from the mission; resolutions urging a more careful observance of the week of prayer, and organized effort in the distribution of the Scriptures.

They have many things to learn in the way of doing business, hut each year shows a marked change for the better. A sense of responsibility is developing among individuals and in the separate churches; the possible benefits of combination and organization are gaining ground, and will in time work out their own legitimate results.

"BLESSED ARE THE PEACE MAKERS."

At one of the meetings two of the brethren from the same church revealed the fact of a long-standing quarrel and bitterness between themselves. It gave the Presbytery opportunity to intervene, and after each one of the estranged brethren and almost every one present had spoken, a touching scene ensued—a kiss of reconciliation, and the united prayer of the Presbytery that it might be complete and permanent.

FELL AMONG THIEVES.

Wednesday saw all the visitors journeying toward their homes and work, but all did not reach home in safety. That whole section of the country, south and east of Tyre, is unsafe. The teacher and elder from Mejdal esh Shems slept Wednesday night in a small village not far from Joshua's battle-field and the waters of Merom. Rising before light they started towards Banias, but before they had proceeded far robbers fell upon them, and after beating them severely, stripped them of money and clothing, leaving them nothing but a single garment. With aching bodies and without fez or shoes, they made their way to Banias and gave word to the government. Up to the present time we have not heard of any arrests or any restitution.

PERILS OF ROBBERS.

Two days later, while I was on my way alone from Jedeideb to Meshghara, I was met by two armed ruffians—one a Druze and the other a Metawaly—and after they had gotten between me and Jedeideb, they hailed me, ordering me to stop. I refused and they started towards me on a run. I whipped out my revolver, and thereupon the foremost ruffian raised his gun, and pointing it at me pulled the trigger! God's providence saved me, for the cap snapped and the gun missed fire! The man uttered an oath, and before he could replace the cap I was some sixty or seventy yards away. But he pulled up his gun and the bullet went whistling a little to the right and above my head. The road was so rough that my horse could not do anything but walk. The ruffian with the empty gun now began to make for a bend in the road ahead, while the second came straight along

the path behind me. I did some quick thinking, and I prayed that there might be no bloodshed by me or by them. I could not have surrendered with a revolver in my hand. So my desire was to get clear of them. Dismounting and keeping the horse between me and the loaded gun, I plunged down a steep bank. I then decided to induce the second man to empty his gun, and if he did no harm I could easily save myself in case I must leave my horse. While expecting them every moment above me I drew the horse around for a breastwork, and was ready to shoot from above his back. But they failed to appear. Looking around for the reason, I saw in the gully below, some four hundred yards away, five men working at a lime kiln! God, in his providence, directed my footsteps straight towards those men, and the ruffians above, knowing of their presence, feared to follow me. So in a very few minutes more I was out of range of the second gun and was safe.

I soon sent word back to Mr. Eddy, and by the help of men from Belatt we learned the name of the Druze and got a description of the Metawaly. He sent word to Hasbeiya. I made complaint to our Consulate. The Consulate has complained to the Waly in Damascus, and we wait to hear what will come of it.

The younger men must give up travelling alone, and we must go armed at all times. A revolver is more than a match for a knife or elms, but not for a gun. So I must look for some belligerent Y. P. S. C. E. that will send a Colt's repeating rifle to a missionary in danger. This is my second attack within five years.

UNRECORDED RESULTS IN SYRIA.

REV. F. W. MARCH, TRIPOLI.

Missionary statistics are necessary helps in giving a complete idea of the work, yet, when relied upon exclusively, they become sadly misleading. On the one hand, they may say too much, and on the other, they may and do say too little. There are many results of missionary work which cannot be expressed in figures, nor properly find a place in mission reports, yet they are real

and important. Among these unrecorded results may be named the following:

1. *General enlightenment.* In this way an amount of good is done which cannot be fully known.

An illustration of this is the work at Hums. Statistics tell us there is a church of ninety-six members, and three schools with about one-hundred pupils. But there is very much more to tell. The Greek church has schools for boys and girls, containing about three hundred pupils. The head teacher of the girls' school is a graduate of our Tripoli Girls' School, a member of our church and an earnest Christian. She has a woman's Bible class, teaches the Bible in school, and is obliged to say or do nothing contrary to her conscience. She has asked advice of the missionaries as to her course and has been encouraged to keep on in her present work as the best thing she can do for the advancement of the cause of Christ in Hums.

In our church at Hums is a young men's society on the plan of the Christian Endeavor. A similar society has been organized in the Greek church. Members of the Greek church are at perfect liberty to attend our services and to read our books, as well as the Scriptures. One result of this toleration is that while comparatively few become Protestants, the whole community is more or less enlightened.

About thirty years ago, Mr. Wilson, of this mission, was at Hums. There was there also a young priest of the Syrian Church, who became acquainted with Mr. Wilson and was by him made familiar with the Bible. He was afterwards made priest of the village of Feirūzi, near Hums, and is there still. He enjoys the respect and affection of the whole village, and during all these years has been putting into the old bottles of the Syrian Church the new wine of the Gospel. He never became a Protestant, and hence was never counted in the statistics as one of the fruits of Mr Wilson's labor.

2. *Secret discipleship.* There are many secret disciples in Syria, in all sects.

I was once travelling among the mountains and lost my way. In a deep rocky ravine I met a Nusairi sheikh, a rough looking fellow,

his gun in his hand. I asked him the way, and he very courteously went with me for a long distance. When I offered to pay him, he refused to take anything, saying, "You have showed me the way to heaven; it is a little thing for me to show you the way to M——." He did not refer to me personally, but as the representative of the mission, one of whose employees had given him a testament. A colporter, visiting a large city, met a Moslem in the market place, who asked for a private interview. A time and place were appointed and the Moslem then declared himself a Christian, but dared not tell his name, and he has never been seen since.

In a street of another city, a missionary was touched on the arm by an army officer. They stepped aside and the officer made known his faith in Christ, the result of the work of a medical missionary.

A young woman, living in a Syrian village, came to the nearest mission station and asked to be received into the church. She had been converted by what she had heard at one of Dr. Harris' clinics. The Bible Society keeps its colporters going about continually, visiting villages where there are no Protestants and no organized work. Dr. Harris holds clinics every day, attended by from fifty to a hundred persons. We may reasonably hope that many who thus hear the word become true Christians, although they may never be known to us.

3. *Intellectual stimulus.* Rival schools and rival preaching may fairly be counted as among the good results of our work that cannot be recorded.

Our experience in opening schools is frequently as follows:

The people of a village hear of mission schools and become ambitious to have their children as accomplished as those of their neighbors. They present a petition and in due time our school is opened. Then their religious leaders take alarm and open a school of their own, and, by promises and threats, get all the children away from our school, which is therefore closed. Then, after a period of destitution, another petition comes to us, and the whole performance is again gone through with. Sometimes both of the

rival schools keep on and both are well supported. Our Tripoli Girls' School, since it was established, has received as neighbors, on one side a Roman Catholic school for girls, and a Moslem school for girls on the other.

I believe if these Oriental so-called Christian sects were left to themselves, not a school would be opened, not a sermon preached, and only the rich and great would so much as know how to read; and such, in fact, was the condition of Syria at the time of the arrival of the first missionaries. Ignorance is the natural ally of superstition and false religion.

It may, therefore, be counted as among the good results of our missionary work that these corrupt and ignorant sects have been compelled to give some light to their own people.

The priest at Hadeth, where we spent the last summer, besought his people not to attend the religious services at the dispensary, saying, "What do you go there for? Is it preaching? Come to church and I will preach to you, and if you think I cannot do it, I will get a preacher from abroad."

At Minyara the Greeks opened a school next to ours. Our teacher holds nightly meetings, the Greek teacher is, therefore, compelled to do the same. Many go back and forth from one meeting to the other, comparing doctrine with doctrine, with the result that many decide for the Protestant faith.

Some time ago, a priest from Damascus visited Minyara, with the express purpose of turning back the Protestants to their old faith. His arguments led them to study the Scriptures and Church history, looking up point after point, until at length they became more than a match for the priest. So these rival preachers help to make the truth known, and thus "Whether in pretense or in truth Christ is preached."

4. *Bible translation and distribution.* One more of these unrecorded results is a new Arabic translation of the Scriptures. Statistics show the number of copies of Scriptures printed at our press at Beirut. They cannot, of course, include the Jesuit Bible, yet this Bible is truly a result of our press.

The preface to the Jesuit Bible says, in substance: "In these days the Protestant sect are endeavoring to tear the true faith from the hearts of believers. To this end, at great expense and labor, they have published a perverted translation of the Scriptures into the common tongue of Syria. In order to deceive the unlearned, they have adorned their translation with an elegant style and beautiful external form and attractive type, and they sell it at a low price. To meet this so great danger it has wisely been decided to give the people of Syria a pure and complete version of the sacred books according to the canon received by the Catholic Church." This translation differs in scarcely any essential point from our own, except the Apocrypha, and is therefore the strongest possible testimony from the Jesuits to the correctness of our translation. During the summer in the Maronite region the Jesuit version was used at the daily dispensary services. At one time complaints of these Protestant services were made to the governor, and he sent his chief of police to attend a meeting and report. The report was made that nothing was read but the Jesuit Bible, and what was said was simply an exposition of the reading, and therefore there was no ground for complaint.

Our press has published a tract containing proof texts of doctrinal points taken from the Jesuit Bible.

I was once asked how much do each of your converts cost? and the idea of my questioner was to divide the number of dollars spent in a year by the number of additions to the Church. It would do no harm to him and other lovers of figures to apply a little imagination to the statistics and learn to read between the lines and see there influences which cannot be measured and results which cannot be counted.

—Just as we are getting these pages ready for the press we are glad to find a few lines wanting here, in which we can insert an item that comes too late for the Notes in which it would more naturally have been placed: Mrs. Gerald F. Dale with Miss Ford will conduct the Sidon Female Seminary during the absence of Miss Charlotte Brown.

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ART. I.—DANTE.*

BY THE REV. J. A. JOYCE, L. M. S., BERTHAMPORE.

IN attempting to interest you in this grand and heroic man, I can scarcely venture to give you a finished picture; I must be content in the short space of time at my disposal to give you a rapid sketch. To study the story of Dante thoroughly, is to live in a new world altogether, is to think thoughts which break upon you like a fresh discovery, and which one treasures in his heart ever after. To study him is not a very easy task, for his poetry is—

“Like heaven’s glorious sun,
That will not be deep-searched with saucy looks.”

You must brace your mind for a real mental gymnastic, if you wish to know him. So I must play the part of a traveller returned from a foreign land. If I were an astronomer, I could write an elaborate essay on the structure of Dante’s Paradise of starry worlds where hosts of spirits live in Light. If I were an architect, I might find abundance of material for an essay in Dante’s circling descents of hell. If I were an historian, I might extract and unravel from Dante’s lines a vivid picture of the internal history of Italy, its wars and factions and intestine feuds, in the 13th and 14th centuries. Art, especially painting and sculpture, would afford rich reward to the inquisitive artist. Philosophy and Theology saturate

* A Lecture read before the Students’ Association of Berhampore Bengal, the Principal of the College in the chair.

the great poem throughout. But the human interest of the thing is intensest. It is the man and his own intense thought that fascinate us most. We easily leave the numerous branches of study, references to which abound in the great poem, to gaze on the history of a human soul, and our eye is fixed with a singular fascination on this lonely wondering sorrow-stricken man, and our ear, as we listen, grows full of his song. Let me first try and press into a light and bright narrative his personal history. Afterwards we must flit on the wings of a butterfly over the immense world of pain and chastening, of flowers and joys, which he unfolds to us. I hope some of you will return again like bees to suck the honey by long thought and study out of the great poet.

As a guide to your reading, I may mention essays on Dante by Emerson, J. A. Carlyle, Russell Lowell, Adington Symonds and Dean Church. The best translations of the Divine Comedy are those by Carey and Longfellow, which can be got for a few rupees, and this by Dean Plumptre which is lying here. Dante's is perhaps almost the strongest influence of any poet in the world today. Chaucer, Spenser, Milton, drank from the fountain of his thoughts. Robert Browning and the greatest minds of our day have come under his spell, and very few men of letters are unfamiliar with him or untaught by him.

Our hero was born in the year 1265, the year of the Battle of Evesham, when the free institutions of the English people were beginning to develop. At that time Northern India, from the Punjab to Behar, was under Mohammedan sway, while the Deccan and Southern India were free. Just then the conflict was raging in Southern India between the followers of Krishna and the followers of Shiva, in which the former were victorious. Dante was born in the lovely city of Florence, under the bright blue Italian skies, and was christened at the white Cathedral font of that city. His father belonged to the higher class of citizens, and was an attorney. When quite a boy, his heart was pierced through and through by the glances of a girl whose face was like that of an angel, wistful and ethereal. Beatrice—the girl was but 9 years old, and he a boy. She was sent to a convent school and kept, as girls were in those wild days, in close seclusion. For 9 years more her tones never fell on the boy-lover's ear. He pursued his studies under the most learned men of the day, at the same time joining

in all the manly exercises of hunting, hawking and wrestling, and tournament. During this period, if ever he saw Beatrice, it was at church, and at such a distance that he could never steal a word with her. Then he went to college, to Padua and Paris, and probably to Oxford Universities, as a student. Returning once in the vacation to Florence, he heard with amazement and anguish that the object of his pure and ardent love had been married to a wealthy burgher. This was probably a political or a pecuniary match arranged by her father.

This was Dante's first blighting sorrow—all his life now was wrapt in thick darkness. Dante was honorable, pure, and brave, so he had to stifle his passionate love and bite his lips in silent concealment. After her marriage he often met Beatrice—she ignorant of his love—and sometimes he caught a smile like a sunbeam from her face or a word from her lips. He was in great misery. He won fame as a rising poet; he read widely and deeply; he joined the wars, and then in times of peace he outwardly mixed in the merry life of gay Florence. But within him there was darkness.

Sometimes he gave way to bitter sorrow and groaning, then for a while he would plunge eagerly into the study of Boethius on the Consolations of Philosophy or into Cicero's work on Friendship, at other times, in his anger and sorrow, he forgot his high principles, and flung into a life of reckless sensuality. In this hour of darkness and temptation he turned to the companionship of folly for a bitter moment. In the poem, when he dreams that he afterwards meets Beatrice in heaven, she sadly charges him with having sought to drown his sorrows in the smiles of some "pargoletta" or girl of little worth. Like a drifting ship loose from its moorings, he was without faith, without love, without hope, without God in the world. He sought vainly for rest in the older pagan philosophers. *Beatrice died in a few years.* Dante studied for the degree of Doctor of Theology at Paris, and in 1292 settled down to politics in Florence. He was persuaded to marry Gemma Donati, a woman whom he never loved and never mentions in his poems. It was a political match. Little is known of his domestic life except that he was a faithful husband and father. The dead Beatrice remained his ideal of perfect womanly purity and nobleness, and he vowed that he would write no more poetry till he could write worthily of that angel whom he believed looked down out of heaven upon him. And when he took to studying with a spiritual

eye the wonderful comforts and hopes of the Christian theology, it ever seemed to him as if the sweet story were falling on his ears from the lips of the angel Beatrice. Throughout the poem, it is important to remember that Beatrice is regarded as the impersonation of theology. Such was Dante's first great woe, and from it I may draw one or two lessons for our young lives. It has been said that there are two rocks on which a young man may either build his life or break it into wreck and ruin. These two rocks are—God and woman. Let a young man believe in God and love Him, and he has a true foundation for life; let him turn away from God, and life is lost. Let a young man have a high noble ideal of womanhood, let him believe in the purity, grace, sweetness and divineness of a true woman, let him seek for a true heart, a high soul, a sweet mind, to share the plans and purposes of his life, and he has the foundation of a happy and blessed home-life. But if he yields to the wiles of foolish and bad women whose door is the gate of hell, if he suffers his soul to be cheated by arch looks and gay laughs and sinful caresses, then his heart and home are ruined for ever. Woman is God's divinest gift to man. Cursed be the man that defiles or corrupts this gift, cursed and miserable is the woman who sells her body and soul for the pleasures or profits of sin. Dante's soul was saved from utter wreck by the faithfulness with which he ultimately clung to the ideal of womanhood, which he had formed in his youth.

Now we must pass on to Dante's second great woe. Italy, the wreck of the ancient world-wide Roman Empire, was in those days torn to shreds by all manner of tribal, civic and family feuds. Every baron locked in his gloomy and frowning castle was enemy to all beside. Every city, such as Florence, kept its own mercenary troops, and was ready for battle on every side. The whole mass of provinces was seething and writhing with hatreds and animosities. Besides these minor and civil disputes, the whole peninsula was divided into two great parties of Guelphs and Ghibellines. In the city of Florence, there were endless discords, and the task of government bristled with thorny difficulties. The nobles, as a ruling party, had been superseded in Florence by the men of commerce. The various arts, professions, trades, and guilds sent representatives to the City Senate. Dante became a Member of the Guild of Physicians, and with the soul of a true

patriot, aching with the discords of the time, hoping to heal the wound of his nation, he plunged into the bewildering maze of politics. The dream rose up before him of a united and regenerated Italy, and he tried to infuse honor and unselfishness into politics.

During this period he had lost his religious faith. Science and philosophy—pale torches—only deepened the far-spreading mystery and darkness of life, and made his doubts more numerous and real. The incarnation and suffering of Christ, the splendour of miracle, the glory of heaven, had faded into sorrowful imagination of a dead and dreamy past—he lost God, he was in the dark forest, and the rose of dawn, glowing from the peaks of the celestial hills, had not yet broken on his night. In the year 1300 a great crisis came in his life. He went on an embassy to the city of Rome. Just as Luther's visit to Rome was the crisis in which the great monk who shook the world realized his reforming mission, so this visit to Rome was the crisis in which the soul of Dante was born again and began a mission and a prophecy, which, after five centuries, is still coming true in the history of modern Italy. Dante came to Rome. His mind was filled with the memories of that ancient city, for centuries the centre of Roman Empire, history and glory. Here, too, Christianity had first been degraded into a state religion, and its pure creed corrupted by the too sudden christianization of unconverted multitudes who forsook the temples of the ancient gods because they were becoming out of fashion and unpopular. Here official Christianity had grown magnificent, luxurious, vile and wicked in the lustful lives of evil priests and popes who never followed Christ, though they blasphemously called themselves by His name.

But it was here in this city that Dante's religious life was re-awakened. Here his first memories of better things recurred to him, childhood thoughts of Jesus and His love learnt at his mother's knee; the moral teachings of the Latin poet Virgil had also left an ineffaceable impression on his mind. These impressions awoke afresh—the vision of his dead Beatrice beckoning to him, from amid the joys of heaven, all his theological training and the story of Christianity since the death of Christ. Hell seemed to burn in his conscience and thoughts of purgatory and heaven passed before his soul. It was Easter-tide and he entered with mental and spiritual apprehension into the pains and

agonies of Christ, of His descent into Hades. Under the shadow of the Cross he tasted reconciliation to God, he tasted the joy of sins forgiven, and Easter morning found his heart full of a new resurrection hope of paradise.

He went back to his political work a new man. Elected to high office his giant will soon reign supreme among the weak and grovelling money-grubbing Florentines. He began to essay reforms in the direction of liberty and brotherhood. Although a Catholic, he never hesitated to denounce wicked popes and corrupt money-loving priests, and to call them—as Christ did the Pharisees before them—‘the children of hell.’ He has been called a Protestant before the Reformation. His great soul cherished a glorious patriotic dream. He longed for a great free united Italy, for a king deliverer, who should unravel the tangled skein of Italian politics and form one great empire. The prophet’s vision was as the blaze of a great light of hope in the future, near as he thought it, but as he neared it, it broke into succeeding lamps of light, leading on to a later day. Prince Henry of Luxembourg and Dante struggled to realize this ideal empire. But the dream faded before the real mis-
haps of war, treachery and the death of Henry. The light of hope next seemed to glow round the person of the Can Grande of Verona, and the prophet wistfully wonders ‘Art thou he that should come or look we for another?’ It is another, and yet another; the vision was still future, till in our own age Garibaldi and the patriots of Italy, long after Dante’s death, achieved it. But those miserable little-souled Florentines, wrapt up in their selfish quarrels and intrigues, could not rise to it. Ere long, when Dante was on an embassy to Rome, his enemies sacked and burned his house, drove his party out of the city, condemned him on false charges of corruption and embezzlement, and banished him to a life of long weary exile, under the threat of being burnt alive if ever found on Florentine territory again. So he learnt to sing—

“Thou shalt leave all things that most tenderly
Are loved by thee; and this is from the bow
Of exile the first arrow that doth fly;
How salt that bread doth taste thou shalt know
That others give thee, and how hard the way,
Or up or down another’s stairs to go.”

He wandered from court to court. He had the ear of emperors, his counsel was courted by the Ghibellines and dreaded by the Guelphs. But through fifteen years he had

to stand four-square against all the winds of passion, malice, and hate—a party by himself—a grand lonely sorrowful soul, suffering the agony to a noble mind of having to hang on as a dependent of this or that prince or noble.

He is one of those great commanding figures who stand out in lonely splendour on the page of history, suffering at the hands of his countrymen, yet for the sake of his countrymen. His pangs were universal. He was one, if I may use a figure of Euripides, who, like the dusky-winged bee that gathers the juices from every flower into one drop, has gathered up the mournings of mankind into one immense tear. So must all Reformers be.

There he is the ideal patriot and citizen, with his eye on the distant future of his country never reposing in selfish ease, or seeking wealth or power for himself. So should we all seek to be, scanning eagerly the social and religious movements of our time and girding ourselves to the true duties of citizenship and healthy patriotism. Our greatest English statesman has learnt much of this spirit from Dante. Mr. Gladstone said “the reading of Dante is not merely a pleasure, it is a vigorous discipline for the heart, the intellect, and the whole man. In the school of Dante I have learnt a great part of that mental provision (however insignificant it be) which has served me to make the journey of life up to the term of nearly 83 years.” Mr. Gladstone, like Dante, is a politician with a spiritual ideal penetrating his conception of the true state, and believes that righteousness alone exalteth a nation.

Now we pass from Dante as an ideal lover and ideal citizen, to consider him as a poet and teacher. Dante did somewhat the same for the Italian language and literature what Shakespeare did for the English language. Shakespeare perpetuated, more than any other fountain except the Authorised Version of the Bible, the pure, sweet, abundant streams of the Saxon language. He crowned and garlanded our literature with innumerable flowers: he put tempests and all natural terrors into words; he pictured every phase of human character, fortune and misfortune as they occur in the actual experience of humanity. He, however, only preserved the fountain of a mother-tongue. Dante's task was more difficult. He had almost to make a language. He began his great work in Latin in imitation of Virgil. Fortunately for Italy and the world he changed his mind. The dialects of Italy were numerous, the provin-

cialisms were very divergent, so the genius of Dante had to construct a tongue that could be spoken by all and might become the universal tongue of all Italy. I may here contrast the absolute difference of Shakespeare and Dante. Search through all Shakespeare's works, you can find out nothing of Will Shakespeare. That was his genius. He could perfectly understand 1,000 different characters and make them live before us without ever obtruding himself. He could mimic the folly and express the nobility of all sorts of men, he could dress as an emperor or clown, and you would see in his pages emperors, peasants, clowns, wise men, fools, but nothing of Shakespeare. Shakespeare mirrors life, the world, beauty, death, as they imprinted themselves from all sides on his imagination and appealed to his sympathetic emotions; he is like a lake which just mirrors mountain, sky, forest, moon, mosses, flowers, clouds, boats, men. He reflects the whole world in which he lived and he was but a player strolling through it. He merges into each of his *dramatis personæ* and is forgotten in them, lost in the crowd of his own creation. Shakespeare was unspiritual; he went the whole round of human life without entering its higher and rarer regions. He reflects 'character' just as he saw it, pure or impure, but rarely rises above the ordinary public conscience. Mr. Hutton has said in one of his essays "Shakespeare threw almost as much glamour over transcendent evil as over transcendent good." He is a kind of high-priest of nature—the mirror of men, he assumes everybody's voice at one time or another; he gives us a perfect insight into the world and its characters, but he has no voice of his own that can be loved and trusted. He is the poet of an objective world around us.

Now Dante's greatness is of a very different kind. He is the great poet of the subjective world within himself and us. He is the poet of the soul. He is more like Milton whose personality runs clean through all his great epic; for whether it is the Archangel Gabriel or Adam, or the Devil in hell speaking, we always feel that it is John Milton himself expressing his own thoughts. So Dante too, consciously and unconsciously, exhibits and reveals on every page of his work. The Divine Comedy is in one respect an autobiography of the most intense impressiveness. In every page of it, Dante stands out clearly defined before us, his subjectivity is revealed, his emotions and experiences are communicable, and we find enough in him

to mould and help every man that comes in contact with him. The poem of course reflects all the elements of the life of his times, whether as a student in Bologna, Padua, Paris or Oxford; or as a youth among youths at all their sports, hunting, hawking and jousting. It pictures the joys of friendship, the turmoils of states, city-life, country-life, the palace, the cottage; it has stories as pathetic, loves as dolorous, ends as tragic as anything in Shakespeare, but yet all centres round a personal history of rich, gloomy, severe, entrancing and still tender interest; and while picturing his great array of hell-pained, purging or heatified souls, you are all the while conscious that he is standing there external to them himself, pointing out to you with scorn their vices and sins, with pity their pains, with rapture their heatitude. He is a great prophet whose thoughts and life and sufferings turned the tide of a nation's life-blood to course in the channels of freedom and unity and brotherhood.

Perhaps the chief value of Dante's poem is its deep sense of the terrific and exceeding sinfulness of sin, his godlike wrath and justice mingled with pity and love. His ethical sense is keener than that of perhaps any other poet. There is no excusing or playing with sin. He summons human nature, and puts its various types of men in evidence before the bar of conscience and the tribunal of God. All his thoughts transpire in an atmosphere conscious and quivering with the permeating light and presence of deity, and in this light he views what he conceived to be the underlying facts of earth, hell, purgatory and heaven. He had passed through there in the experiences of his own soul, and he speaks with authority out of the depth of his own magnificent sanctified moral personality and originality, out of the agonies of personal suffering and persecution, words that may comfort and guide and exalt us. Shakespeare can make earthly thunders reverberate in words and all the elements echo their frightful war in the speeches of King Lear, but in Dante's thunder you hear an echo of God's voice—the moral governor of the universe.

Dante is morally and spiritually educative. Reading him, your soul is stirred with all the nobler sentiments of honor, justice, faithfulness, integrity, purity. There is such a personal moral force combined with spiritual strength and insight in Dante that no young man could seriously read him without being impelled to nobler life and action,

he might even spring into a new and unaccountable world of reforming zeal and spiritual religion.

We must not forget the sources of Dante's theological conceptions. His conception of Christian doctrine was that of the Mediæval Church. His great master in theology was St. Thomas Aquinas whose "Summa Theologicum" is still the text book of Romish priests.

This great system of theology is also found on the shelves of every Protestant library of theology. It contains a great deal which belongs to the faith of the universal Church of Christ. Large parts of Dante's poem consist in a poetical expression of this system of theology. Consequently we find in Dante a great many of the erroneous teachings of the Romish Church, such as the doctrine of Purgatory, the mediation of saints and angels, the worship of the Virgin Mary. His pictures of hell are gruesome and terrible, as they were wont to be painted in those stern, warlike, mediæval days. Our blood runs cold, and our heart sickens sometimes as this stern man describes the punishments he felt sin deserves.

Dante had also read St. Bernard's commentaries, more emotional and imaginative than the stern logic of Aquinas, on the Song of Solomon; and in his mellow moments as his thoughts soar right up into the perfect light and love of paradise, he goldens the thoughts of St. Bernard with the radiances of heaven.

Now if I attempt to give you the least hint of the poem itself, it must be of a very elementary and practical nature. Critics and commentators have discovered or observed various methods of interpretation. They will take a given passage, and assure us of five or six different meanings hidden in it—according to the method you adopt, there may be a political or a religious or a personal meaning. Now I cannot pretend to interpret the poem along all these lines. But I believe the whole thing is fundamentally a personal spiritual experience of a deep, of a world-deep soul as Carlyle calls him, of one who had passed through fierce temptations and agonies of mind, who had been hunted and persecuted and disappointed everywhere, and who found it vain to seek comfort in earthly wisdom, however he respected it. The only comfort he derived from earthly sources was the thought of a pure and hallowed love, which he believed the one woman he had loved on earth felt for him, even now in heaven. But that comfort was

only like one ray of the eternal radiance which had led him by its soft gleam to seek to know the eternal truth. His overwhelming and most precious comfort was the sense of God's love which he had come to believe in since the death of Beatrice. This faith in the love of God grew to be the greatest certitude of his thought, and he grasped firm hold of the faith in God's all-pervading will and justice which hell and heaven alike were subject to and which controlled earthly life in spite of all its seeming miseries, inequalities and woes. He learnt that God was not an impersonal loveless Fate, but a Father, a just and holy and loving Father, whose sharp strokes were dealt in love, still a Father whose wrath against sin was a consuming fire.

Along the lines indicated in that opinion, I will now try to give you a very elementary sketch of the Divine Comedy. I must leave out everything but the personal interpretation of the poem. If you read him, you will feel this to be true that we are almost identified with Dante in his great emotions and experiences. They include our bitterest and our brightest pangs and joys. Pains we have felt too deep for telling, but not too deep for tears--joys that have stirred our being transcending our poor utterance--are spoken in words and images by the poet.

The sketch of Dante's life I gave you was introductory to an understanding of the poem. You will remember how I told you of a crisis of religious doubt and darkness, of temptations to wander into the follies of sin, and also to adopt the questionable arts of a selfish politician. His great mind was the scene of political, religious and mental confusion. He had lost faith in man and God, and Beatrice he only thought of with a hopeless groan. Our little souls too may share in the shadows that enwrap that greater soul, some of us too have walked in gloom, in sin, in scepticism, in unbelief both of God and man. How curiously we may recognize our own spiritual and mental struggles in Dante's conflicts. We have been with him in the dark forest. He tells us in the opening verses of the poem how when life's course had half way sped, and his faith was shaken by men's faithlessness and the disordered turmoil of life

"I found myself in gloomy forest dell,
Where the straight path beyond all search had fled;
Ah me! hard task it were in words to tell,
What was that wood, wild, drear and tangled o'er,
Which e'en in thought renews that terror fell."

Whilst in this dark tangled forest of doubt and despair, another experience reaches him; he catches a distant glimpse of the Mountain of Holiness, whose slopes were clothed with brightness and its peaks glittering with the rosy rays of eternal dawn; his thoughts flashed away to Beatrice in that world above, and higher than she to the Eternal Son of God—to the glorious light-flooded starry home of God—to the great throne of the eternal righteousness and joy. The hope of reaching this beckons him on as he reaches the dark valley's end. Thus he emerges, as we all may do; from hopelessness and unbelief, into holy ambition and effort. But still the path is beset with foes. Dante finds springing out upon him a leopard, supple and lithe, a lovely creature with its spotted hide, that was the symbol for the seduction of sensuous beauty—a lion uprearing his fierce and hungry head, angry and majestic, was the symbol of pride—a terrible she-wolf, lean and panting for prey with her teeth still dripping with blood, this was the symbol of greed and avarice. Thus Dante pictures the temptations of his youth, lusts of the flesh, pride of family, pride of intellect, love of money, love of wealth and earthly glory. He had to win the victory over these before he could, in humility and heaven-given strength, begin to climb the hill of holiness. And have we met none such? Are not some of you struggling in a death-struggle with your own sins of passion, pride and prejudice, feeling that till these are vanquished the path to heaven is not yet open to you. We read in Dante's experiences the early beginnings and struggles and disappointments of the spiritual life, the discovery of our own badness, the awakening of our self-distrust. After his conversion he had felt the old serpent of temptation creeping in even among the blameless joys of life and taking him unawares:

“Behold! There comes our adversary!
 There! on that side where no defence doth lie,
 For in that small valley, was a serpent seen.
 The evil snake wound grass and flowers between,
 Wriggling its head at times and licking well
 Its back as when a heast itself doth clean.”

Dante had been resting in the vale of fair colors of flowers and plants, after his escape from the dark forest,

“Nor did we nature's painting only view,
 But of a thousand fragrant odors sweet,
 She made a mingled perfume, strange and new.”

At dawn he is awakened by the chant of pilgrims beginning the life of cleansing.

“ And then I saw that gentle army, hushed and pale,
 In silence upward gaze with fixed eye,
 As those with whom meek lowly hopes prevail.
 And coming forth descending from on high,
 I saw two angels, each with sword of fire,
 Truncated flames of forms that points deny.
 Verdant as new-horn leaflets their attire was seen,
 While they with green wings onward drove,
 Beaten and blown in many a breezy spire.
 One near us came a little space above,
 One on the bank o’ the other side did light,
 So that the crowd between them both did move.”

In these lines about the angel guardians of the vale we have a symbolic picture of that grace and guardianship which Dante and all Christian pilgrim souls realise as they wander through this vale of tears.

At last there came a time when Dante got to the other side of his early follies and sins, when sin lost its dominion over him, when the balance of faith and hope was restored—escaped from the dark forest he pictures thus:

“ As one who panting worn and spent,
 From the deep sea escaping to the shore,
 Turns to the perilous waves in wonderment,
 So did my soul that still fled evermore,
 Turn back to gaze.”

To escape from the perilous waves of sin is a wonderful thing; to know that your soul is saved is an inexpressible joy: The real Dante began to live when he had escaped from unbelief and folly and sin, when he could look back upon those dark devouring treacherous waves from the standpoint of a firm and courageous faith in God.

Now let none of us, my brothers, be content to live in sin, let us by a quick repentance throttle the leopard, lion, and wolf of our passion, pride and prejudices; let us commit our souls to Him who is able to save. Dante found as St. Paul did, that to the saved man, the world is a new world, life is a new life, sin is an awful and deadly thing, suffering a necessary and sanctifying thing, and heaven a very real and glad home of our hope and anticipation. But no man can realize these verities till he has got on the safe side of his sins, till he has struck on that path which leads out of the dark forest. Hell, purgation, heaven, Christ, God, are not living realities till men have fled from the leopards, lions and wolves of their own natural corruption, and have

begun by the grace of God to live the life of the resurrection, and to climb the Mountain of Holiness that slopes up to God. This at last Dante had done, so now he could begin, from the standpoint of God's Eternal Justice, Holiness and Love, to understand the objective ugliness and punishableness of sin, to understand the ethical meaning of hell, he could also tell the worth of sorrow, and he could also speed on the wings of a purified imagination into the Light of Paradise. So, too, we, after our conversion, begin to realize the hellishness of all sin, the real blessing of pain and sorrow, the glad gleams of heaven.

I have thus endeavoured to give you Dante's experience of the beginnings of his spiritual life. This leads up to the poem. The poem itself is divided into three parts.

The Inferno or Hell showing the punishment of SIN; the Purgatorio showing the cleansing of the soul by sorrow; and the Paradiso showing the joy of saved souls.

I.—Dante now stands on the dusky borders of hell and he sees a spirit.

"Before mine eyes there seemed a form to glide,
Whose voice through silence long seemed hoarse and poor,
And when I saw him in that desert wide
'Have pity on me' I to him did cry,
Whether in thee or man or shade is spied."

This spirit was the dead Latin poet Virgil. Justin Martyr and St. Augustine were prepared to receive Christ by the study of Plato's dialogues; so Dante has regarded Virgil as his schoolmaster to bring him to Christ; so I should imagine an intelligent study of the Vedas would predispose the mind towards monotheistic Christianity. Virgil's books had often been the solace and companion of Dante. Naturally enough Virgil is Dante's guide through all the pits of hell and up the hill of pain. Dante hesitates to begin this desperate and gloomy journey. But Virgil tells him that a voice angelic, of a lady blest and fair, had bade him lead Dante through this vision and revelation. Beatrice, he dreamed, from heaven had pitied Dante and had sent Virgil to help him on his heavenward way lest he should be overwhelmed by the flood and fears of earth, and she assured him of angelic protection.

A great difficulty in reading Dante is to separate personality from abstraction. He speaks of Virgil, *e. g.*, continually with the greatest reverence, and yet; when their farewell has to be spoken, he parts from him without a pang. This

is because the Virgil of the poem represents an abstraction. It is the symbol, in the allegory, of earthly wisdom of that philosophy which had brought him to the borders of Christianity. He loves to dream of Beatrice, her bright eyes, wet with tears, looking out of heaven on him ; so he throws all his old love and gallantry and adoration into his description of the visioned Beatrice, half-person half-abstraction, the symbol in the allegory of Divine Wisdom—the study of theology which had brought him ease and peace.

Let us follow the wanderer now into the Inferno. Dante believed in a hell because he believed in a perfect heaven where every soul was like God, and where nought that defileth could enter. Where God is consciously known and enjoyed by His perfected saints, there may be no sin, therefore, there must be a place where the wilfully impenitent sinner goes after death. To Dante's mind hell seemed no contradiction of the infinite Divine love; it is rather created by that love which, while infinitely willing and able to save, will not tolerate evil in its Home, nor suffer heaven's bliss to be marred by the filthy presence of sin and revolt. So the devil, once arch-angel, is cast down into the lowermost pit of hell and thither follow him all who take sides with him against righteousness and truth and God. Dante's hell, the creation of a vigorous and stern imagination, derives many of its terrible and revolting pictures from the frescoes and paintings with which mediæval art and poetry had adorned the churches and the literature of those fierce warlike times. Probably God's real hell is very different from Dante's poetic hell. Dante goes beyond the warrant of Scripture, far far beyond the most tropical sayings of our Lord Jesus Christ and His Apostles. He describes hell in the minutest architectural and personal details. *Over the gate* of it he reads :

“ Thro' me men pass to city of great woe,
 Thro' me men pass to endless misery,
 Thro' me men pass where all the lost ones go.
 Justice it was that moved my maker high,
 The power of God it was that fashioned me,
 Wisdom supreme and primal charity.
 Before me nothing was of things that be—
 Save the eterne—and I eterne endure—
 Ye that pass in all hope abandon ye.”

The topmost circle of hell was reached from the surface of the earth. From the same earth from which men may rise

higher and higher Godward, they can descend lower and deeper devilward. The ground of our final destiny is on earth, in our own will; our destiny itself, as we determine it, reaches higher or deeper than earth, heavenward or hellward. So hell is pictured by the poet as circles descending one below the other, deepening and narrowing down to the bottom-most and narrowest pit where in icy coldness dwell the devil and the three arch-traitors of history, Judas Iscariot Brutus, and Cassius. Each circle is separated from the other by dreadful chasms and furious rivers, and reeking misty swamps. In the topmost circle dwell the moaning multitudes whose sins deserved the fewest stripes. Each worse sin is punished by a worse torment in a lower circle. The first circle is the scene of what St. Augustine calls the *levissima damnatis* or the very lightest punishment, where Dante sees the hosts of babes that had died unbaptized, and honest ancients who had feared God and wrought righteousness in ignorance of Christ.

Remember Dante held the cast-iron theology of Rome; Biblical theology gives a place in heaven to all children dying in infancy and to God-fearing men in all nations who follow fully the light of conscience in ignorance of Christ.

“And here,” he sings,
 “No other plaint rose up than that of sighs,
 That made the air all tremulous within;
 This from the sorrow without pain did rise,
 Endured by the vast multitude and great,
 Which infants, men and women did comprise.”

Deeper he goes to the next circle, where all the unchaste and wanton and unfaithful of all ages and places, men and women famed in history for lust and brutalized lives, heroes and heroines of romances and adventures, the harlots of the streets, the women of the hothel, and all the men that sinned with them:

“All who had in life been sinners carnally,
 And bowed their reason to lust’s blandishments
 From that first circle thus I passed below,
 Down to the second which less space doth bound,
 And keener pain that goads to cries of woe.
 I came unto a place where light was not,
 Which murmurs ever like a storm vox’d soa,
 When strife of winds in conflict waxes hot,
 That storm of hell which rest doth never see,
 Bears on the spirits with its whistling blast,
 And hurling dashing pains exceedingly.”

The circle is famous for the story of Francesca and Paolo, two lovers, caught in their sin, and murdered by the husband of the former. Still in hell they cling to their melancholy love and move the stern heart of Dante to pity.

The way through each descending circle is vividly and minutely described, the canvass is crammed with crowds of damned souls, and the poet singles out one here, one there, as he goes along, and tells us the story of their sin and of their doom. *In the next circle* he sees the avaricious and misers with fast-closed fist, and spendthrifts with shorn heads:

“Ill-giving and ill-keeping

Of the fair bright world have robbed them.

Not all the gold that lies beneath the moon or ever lay—

Of all these souls in pain could give a moment’s rest to even one.

Time will not allow me to take you through all these terrible circles and watch those who have sinned through anger, murmuring against God’s will, the violent, the forest of suicides, the atheists, the simonists who turned the office of priest into a mere means of getting money, hypocrites, soothsayers, speculators, evil-counsellors, heretics, alchemists, forgers of lies, down to the frozen depths of hell, where traitors to their friends, traitors to their country, and traitors to God, freeze in cutting ice. Time will not let me lead you through thunders and lightnings, through crowds of spirits pelted with rain and hail, bubbling boiling streams of pitch, where angry souls tear one another, fiery cities whose red-hot towers and minarets rise fiery as if thrown out of a furnace, forests whose trees and branches hold departed spirits, and when you pluck a twig the soul of the suicide wails with pain. As Dante dreamt his dream, his very hair stood on end with fright. How infinite a relief when by another gloomy path he and his sombre guide reached earth’s familiar face once more, and gazed upward at the silent multitude of stars that shone and twinkled in the clear sky of an Italian night. Afterward, when the stern-faced world-worn Dante moved about the streets of the Italian towns, pale-faced women, shrinking, pointed shudderingly at him: ‘See! the man who has been in hell.’

Now what is there in this strange mental process of Dante’s? How can a man go to hell and come back and tell us its nature? What may we really learn from the Inferno? Of course we cannot take all Dante’s horrible pictures in any way as actual representations of the abode of lost souls. These are poetic imaginations, stern, terrible

revolting. But they serve a very real purpose, and poetically and imaginatively treat of a very essential and eternal truth. Dante lived in fierce and furious times, when every form of vice and sin was rampant and unblushing, when very few about him were living the blessed life of the children of God. He was a high pure noble soul who had escaped the temptations of the venal and vicious human society around him.

S. Chrysostom has called Paul 'the heart of the world,' whose pulsations beat into a thousand other lives and thrilled them with fresh supplies of life-blood. In Dante too, a great true heart of the world beat solitarily amidst a seething sea of men, in whom there beat only the heart of the devil. To Dante's supreme moral sense and clear pure conscience all the godless wicked life around him seemed an emblem of hell. Sin was hell—to be a wicked selfish man was to be already a part of hell. To know sin as God knows and sees it, is to see hell, because in God's eyes, sin and its punishment are inseparable. While we are sinning we do not realize the certainty of our punishment, or we should soon flee from the wrath to come, and seek a sin-bearing Saviour. For our Dante, a man of pure heart and high ideals and intense faith in God to live in the midst of sin and hypocrisy and crime was to feel the fires of hell all around him, and he would have despaired had not his native mountains, catching the rays of the rising sun lifted his thoughts up heavenward in holy hope, had not the glittering stars spoken to him of a world of sinless light where saints saved and immortal dwell. Dante shared God's infinite hatred of sin. The essential of Dante's hell is not that he saw horrible and gruesome spectacles, seething pitch, boiling blood, and red-hot cities full of agonizing souls, but that he saw clearly the vileness of the sins that infest human life. With a divine inspiration, a sense of the holy, he saw the ugliness, the wickedness, the desert of those sins which many of those around him played and sported with, and with the solitary courage of a prophet he denounced them. He had been to hell only by consciously holy thought grappling with the facts of sin and realizing its exceeding sinfulness. So, throughout the Inferno, Dante is seen dissecting, analysing sin, judging it, creating in us a sense of its disgusting vileness. So hideous does he show sin to be that with an awakened conscience we can scarcely forbid him plunging its guilty devotees into their frightful punishments. One follows the Divine justice and will into its fearful operations with the sense that the wicked who have luxuriated in this life and have spread the

misery of their pleasure-seeking into the unhappy lives of their dupes and servants and dependents, cannot escape a tremendous doom hereafter. What hell will be like, Dante does not really help us to know by his awful physical pictures, but he does help us to realize that if we live in sin we shall go to hell. And when he lets the spirits in hell speak out their remorse, their terror, their vain lamentations and regrets—when he dissects a sin in all its bearings, its relation to God, its influence on other lives—when he paints the character of a lost soul,—he does help us to form some conception of the eternal desolation which befalls those lives which men live on earth without God, rejecting mercy and love, purity and heaven, when the Saviour offered them all these things and they scorned them for the pleasures and gains of sin.

THE 2ND PART OF THE GREAT POEM IS THE PURGATORIO.

II.—His spirit's little boat spreads the sail of imagination—it leaves so dark and stern a sea behind—to sing the second realm where man's spirit frees from stain. The whole of this part presupposes the utterly false and unscriptural Roman Catholic doctrine of Purgatory, from which Luther delivered the Protestant Church. Although we may not believe in such a place as Purgatory in another world, I shall hope to show the moral value of this section of Dante when I have first given you a brief hint of its contents.

The pure air of the country side—

“Now to mine eyes brought back the old delight,
Soon as I passed forth from the dead dark air,
Which eyes and heart had veiled with saddest night.”

Cato, the warder of Purgatory, bids Dante wash the dull hues of hell from his face and gird himself with some rushes from the river-side, the low growing plant always bending with the stream, symbol of the lowly will that always yields itself to the will of God. After that he might begin to climb the Mountain of Holiness. An angel lands them on the base of this high mountain among a crowd of pilgrim-spirits who have died under Papal excommunication though repentant, and must now through thousands of years climb slowly up this cleansing pathway. There he met some of the dead whom he had known, and all the way up the mountain he meets those who send messages to their friends on earth, begging their prayers to ease the toilsome journey up the hill and their gifts to the priests

to buy off if but a century of their labor. The ascent of the mountain is in circles. Weary, circling, winding, precipitous paths gird the mountain round, and in each circle some particular form of sin is being purged away. Here and there lovely scenes and luxurious spots occur.

This part of the poem is relieved by the more pleasant description of beautiful scenery. The scenery of Hell, so vividly described, had been all rugged iron, rock, flint, marsh, smoke, fire, blood. Here we often rest in pleasant places and feast our eyes on sweet fairy scenes. Instead of moans and shrieks, and whirling-winds and storm-vexed seas, we meet gentle armies hushed and still, who anon break out into low chants and hymns familiar in the Latin Church. Now the musical sorrow of the penitents, now the joyful triumphant strains of hope, and the patient prayers of souls being made perfect through sufferings. Angels constantly flit to and fro, and guard the vales and direct the pilgrims. At the base of the mountain, Dante is carried by an angel to the door of Purgatory. There were four great steps to it:

"That first stair

Was of white marble polished so and clean,
It mirrored all my features as they were;
The second darker than dusk perse was seen,
Of stone all rugged rough and coarse in grain,
With many a crack its length and breadth between.
The third which o'er the others towers amain,
Appeared as if of fiery porphyry,
Like blood that gushes crimson from the vein.
On this his two feet firmly fixed, saw I,
God's angel seated on the threshold stone
Which seemed a rock of adamant to the eye."

The first step like a polished mirror was the symbol of a pure awakened conscience in which one sees one-self just as he really is. The second step rough, black and cracked, represents the state of the human heart in its natural corruption. The third step, red in color, represented the blood of Jesus Christ, God's Son, which cleanseth us from all sin. The fourth, the rock-foundation of the power of Christ in His deity to pardon all sin. As Dante climbed up these steps the angel with his sword's point cut the letter P seven times on Dante's forehead, *i.e.*, *Pecata*, the seven deadly sins, which, according to the Romish idea of penitence, had to be purged in the seven circles of the mountain ascent. These seven deadly sins were pride, envy, anger, sloth, avarice or prodiga-

lity, gluttony, lost. Now he began the stiff upward climb. Time will not allow me to attempt any adequate description of these seven circles of Purgatory. Many of the pathways are sculptured or adorned with paintings representing persons who had sinned the particular sin of the circle in which they occur. They ascend—Dante and his guide—through rifted rocks, by narrow sinuous winding paths, from circle to circle, now and again stopping to watch or converse with some of the multitudes of spirits they meet. In the first circle the proud with cramped limbs, bowed to the ground, carry heavy weights of stone. As they neared the end of that circle “there came to us a being bright with bliss, arrayed in white, a glory in his face, tremulous as a star at day-break. He is leading a band of souls who had purged away their pride.” And the sweet spell of a song broke from their lips, ‘Blessed are the poor in spirit.’

“*Beati Pauperes spiritus* did flow,
By voices sung in mode ineffable,
Ah me ! how divers do these passes show,
From those of hell ; for here with anthems clear,
Men enter—there with wailing and with woe.”

Here one of the P's is obliterated from the poet's brow. In the second circle, the envious lean weeping against a rock with their eyes sowed up. In the third circle, as Dante walks along, visions and tableaux strike his attention, and here the wrathful are purged. They walk through a foul keen air full of thick smoke that blinds them, chanting the *Agnus Dei*—‘Lamb of God, that takest away the sins of the world, have mercy upon us.’ In the fourth circle, the sullen and slothful are seen now rushing along with tremendous haste as if impelled with a new born zeal. In the fifth circle, Dante watches the lovers of money purging away their sin. The conversations of Dante, with Virgil, with angels, with spirits whom he recognizes as he passes along, are full of moral and theological force and beauty, but we must not stop to listen. Whilst in this fifth circle, the whole mountain trembles from base to sunlit summit, and all the spirits stop their toils to join the chorus ‘*Gloria in Excelsis Deo*’—Glory to God in the highest. For one soul has reached the top and flits to heaven. This is the joy of the tremulous mountain. The next circle witnesses the discipline of *ungoverned appetite*. Beautiful fruit, trees full of fragrance and ripe clusters flourish here ; springs and fountains cast their

spray far and wide bedewing the verdure bright; a constant erowd of spirits swiftly pass through these scenes, gaze on them with dark dim cavernous eyes, but lean and worn to skio and bone, they may not eat nor drink,

At last the final circle is reached, where sins of impurity and lust are purged through scorching winds and fiery flames, here the spirits chanted: '*Beati mundi corde quia Deum videbunt*'—Blessed are the pure in heart for they shall see God.

At the summit of this mountain Virgil leaves Dante to return to his long home in the first circle of hell. Dante awaits in a lovely spot the coming of some sweet saints of heaven to guide him to Beatrice in Paradise. He passes through a forest dense and green, watered with clear rivers and cooled with ambrosial breezes. He sees Matilda walking on the opposite bank of a river:

"A lady all alone who, as she went,
Sang evermore and gathered flower on flower,—
With whose bright hues her path was all besprent."

She bids him plunge into the river which is called Lethe, where all memory of past sins is washed away, and then into the river Eunoe, which rekindled all the remembrances of truth and joy and good. This place is represented as the earthly paradise where Adam fell and cast his whole race by sin to the low levels of earth. There he listens to melodious echoes borne by the breezes through the luminous air from the choirs of heaven; there he meets Beatrice who comes to lead him through God's great paradise, from star to star, right to the very central glory of the Holy Trinity.

Now as to the meaning of the Purgatorio: the theology of Luther and the Reformation having its source in the *Bible only* teaches that we are justified in God's sight by faith, that the moment we truly repose our souls in the hands of Jesus Christ, believe that He bore our sins on Calvary, and leave our whole salvation to Him, we are there and then held in God's sight to be acquitted of all condemnation and guilt. We are accepted in and through God's Beloved, the moment we entrust ourselves to Him. His precious blood cleaves us from all sin, it is our Lethe and Eunoe. He works in us a complete salvation and sanctification, full and free, in response to faith and surrender only. The Romish theology puts the river of cleansing, puts the point of perfect acquittal off till we get to the top of the Mountain of Holiness, and makes salvation a toilsome work of our own for centuries after

our death. The Bible represents the fountain of cleansing as opened in the blood of Christ *now* for every penitent soul.

For my part, this is what I think Dante means too. We have before shown that Dante's poem is a subjective experience of his own. Although he cast his poem in the mould and frame-work of mediæval theology, yet we can feel, in every canto, that he is telling us his own great present experience in this life. As he says "Behold in me a man who when love breathes, marks—striving to collect what it dictates, and sings it as he can." The inmost meaning of the *Purgatorio* is that all pain and trial and burden, every furnace of affliction that enfolds us in this life, is God's holy discipline, a part of the great salvation needful for sinful souls. The stiff climb up the Mountain of Holiness is our daily task in this life, the obstacles and disappointments of life are all sent by God to lift us higher to Him. We may reject what is merely Romish in Dante, and take what is universal and human and divine, and the whole conception throbs with these. Dante himself suffered exile fifteen years from the city that he loved, he had tasted the sweet bitterness of sorrowful purgation, and he teaches us to recognize the hand of a loving and personal God in the pains of sickness, in the blows of sorrow, when he makes the heavenly voice say:

"By the first stroke that did experience bring,
Of earth's false shows, thou shouldst have upward striven
Thy flight to me."

Our purgation may be *now*, if we wish to be purged from sin. The forgiveness of sins is free and final, the expiation of guilt is full and sufficient in the blood of Christ. We need not spend weary centuries in penance and the purging of our earthly stains, our present pains and discipline will chasten the spirit of the humble child of God, and dying—if I die to-night, I know I shall wing my way straight away to be with Jesus in Paradise.

III.—The third part of this most symmetrical of all poems is the hardest to speak about. You must read it to feel its love and light and splendour. It is called the Paradise. Divine visions and revelations which come second only to those of the lonely banished seer on Patmos or those seen by Ezekiel, make the heaven of Dante a progress through starry worlds of inexpressible brilliance, through ranks and bright clouds of innumerable happy joyous souls right up to the throne of God. It is a Romish heaven but still largely a Scriptural heaven,

That the mind of man could possibly reach the conceptions of purity, glory, light, of bliss and angelic joy so wondrous as to be explicable only on the supposition that a divine and supernatural truth lies behind it all, and that that truth Dante got primarily from the Bible. Perhaps Dante's conception of heaven is the worthiest that has ever yet been conceived by a pure human imagination. It has been the fashion with some critics to declare the *Inforno* the best part of the poem and to decry the worth especially of the *Paradise*. The *Inforno* and the *Purgatorio* lent themselves to a concrete representation. The *Paradiso* required much greater powers of abstraction and spiritual perception. The only images that could be used were those of light, color, and thought. Some find a great deal more of theology and metaphysics in the *Paradiso*. But allowing for these obvious difficulties, it is marvelous how the poet succeeds to dazzle and delight, and to cast one into a luminous haze of dreamy wonder, and to fill one's heart with a sense of the joy and bliss and peace of heaven. This is no sensuous and earthly paradise, where a false glamour is thrown over transcendent vice to hide its hideousness. These memorable words contain a fine idea of heaven :

"From widest orb we reach heaven's light indeed,
Light of the intellect replete with love,
Love of true good replete with perfect bliss,
Bliss that doth far above all sweetness prove."

What was hard for Dante to say is harder still for me to re-say in a few words, so I will not attempt it. St. Paul had said and Isaiah had said : "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for those that love Him." St. Paul could have written a *Paradise* better than Dante if his intense nature could have found time to give wings to the imagination. He had had visions and revelations from the Lord. He said once "I knew a man in Christ, above fourteen years ago, (whether in the body or out of the body I cannot tell, God knoweth) such an one caught up to the third heaven. And knew such a man (whether in the body or out of the body I cannot tell, God knoweth) how that he was caught up into *Paradise* and heard unspeakable words which it is not lawful for a man to utter" He could boast about it if he chose, but he said 'No. I will not be a fool, I have other work to do of greater importance to the human race than writing a poem. I must deal altogether in plain language

with plain facts disclosing the revealed mysteries of God.'

In the haze of poetry we have to separate the facts from the fancies. Dante had not the same work on hand as St. Paul, so what he caught of the inexpressible breathings of infinite love, as he says, "he sings it as he can," clothing it in the language of fancy free—and a lovely song it is too. Dante's pilgrimage through Paradise is under the guidance of the saintly Beatrice. It is a journey through the starry heavens, as they were conceived of in the old Ptolemaic system, i.e., the earth was conceived as the centre of the universe and nine spheres extend from it: the spheres of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn, the fixed Stars, and the Primum Mobile. Beyond all these, stretches the Empyrean Heaven, the abode of the Godhead, the centre of all the radiating joy and gladness of all those worlds of bliss. All these worlds are peopled with spirits, with bright radiant lights; here Dante meets St. Peter, St. Paul, St. John, St. Francis, St. Dominic, and St. Bernard. He describes countless spirits, armies of angel-like flashes of lightning:

"I saw a glory like a stream flow by,
In brightness rushing, and on either shore,
Were banks that with springs wondrous hues might vie."

Crowds of saints all who have reached the Empyrean, rising tier above tier, formed into the shape of a lovely infinite rose, all its petals are formed of myriads of light-flashing spirits, its centre is a crystal sea which mirrors all the hosts in its bosom, as a flower-eland hill is mirrored in a lake. Other hosts fly past, numerous as bees, dipping among the petals of this rose, and enjoying the fellowship of the saints:

"In fashion of a white rose glorified,
Shone out on me that saintly chivalry,
Whom with His blood Christ won to be His bride;
But the other host which as it soars on high
Surveys and sings the glory of its love —
The goodness too that gave it majesty—
As swarm of bees that deep in flowrets move
One moment and the next return
To where their labor doth its sweetness prove,
Dipt into that great flower which doth adorn
Itself with myriad leaves, then mounting came
There where its love doth evermore sojourn.
Their faces had they all of living flame,
Their wings of gold and all the rest was white,
That snow it none such purity could claim."

Each mighty sphere is severally described, its inhabitants and its glories. Joy has never been expressed in words sweeter than by Dante. The perfect bliss of the infinite heaven is shown to be the Unity of Will which belongs to its every inhabitant; the glorious saints and angels answer Dante out of their bright constellations:

“So of our bliss this is cause, formal, clear,
That each upon God’s will himself should stay,
That so our wills may all one will appear.”

God Himself is the source of all their bliss and gladness and glory and song.

“To Father, Son, and Holy Ghost began,
That ‘gloria’ chanted by all Paradise,
And I was drunk with joy, so sweet it ran.
It was as though a smile did meet mine eyes
From all creation, so that joy’s excess
Through sight and hearing did my mind surprise.
Oh bliss, oh joy, no mortal may express!
Oh life, filled full with love and power—good store!
Oh riches, free from selfish eagerness!”

In his dream Dante, draws nearer and nearer to God. He sees a light that only grace can make him bear to behold. At length he has seen the glory of God—and then he wakes back to his common exile life to live it a little longer in the memory of that gaze, and thus he sings it:

“For as my vision to more pureness came,
Still more and more it passed within the rays
Of that high bright self-verifying flame,
Then on far greater glory was my gaze
Than speech can tell.
At that transcendent sight
All memory fails and shrinks in blank amaze.
As one who dreams in visions of the night:
And when the dream is o’er—the sense imprest
Remains, nor sees the mind aught else aright;
So am I; for nigh all that vision blest
Has passed away, and yet its bliss is felt
Distilling all its sweetness thro’ my breast.”

The demons of hell and the pains of earth’s sorrowful purgation are all forgotten in that atmosphere of obedience to the one Will of God, in that purifying gaze into the heart of the Eternal. Gentlemen, may that gaze be yours, I can express no loftier wish for you than a wish I heard your distinguished Principal express for your late Professor of English Literature. “May you in the highest sphere of

spiritual experience catch glimpses of the life of God in man, and the life of man in God." And remember the words of Jesus "Blessed are the pure in heart for they shall see God." "He that hath seen Me hath seen the Father, I and My Father are one. No man cometh unto the Father but by Me."

ART. II.—MISSIONS OF THE EARLY CELTIC CHURCH.

BY THE LATE REV. PETER LORIMER, D.D.

THE early Celtic or Culdean Church was not merely a Missionary Church in the same sense in which other Churches have been or are such, but in a sense and degree peculiarly its own. It was a Missionary Church in its original and fundamental conception and constitution; the spirit of missions was the creative life-force which gave birth, and form, and law, to its whole order, and institutions, and arrangements. And it is only by the help of this fact that we can explain and account for several of the most prominent peculiarities of its ecclesiastical organisation. It had an Episcopate, a Presbyterate, and a Monastic order, as other contemporary Churches had, but these were all remarkably unlike those of other Churches. Its bishops were without dioceses, without jurisdiction, and without exclusive powers of ordination. Its presbyters were preachers and dispensers of the sacraments, but rarely pastors; and its monks can only be called such by an accommodation of the name, because they took none of the three monastic vows of poverty, chastity, and obedience; they might have wives, they might have private property, and they were free to leave their monasteries, and give up their profession at any time. And the explanation of all these peculiarities can only be found in the fact, that the Culdean Church was before and beyond everything else a *Missionary Church*, and not a *parochial* one—a Church of evangelists, not of pastors—a Church of motion, not of settlement and rest. We speak of it at present as it was in its best days, when we know it best, and when it did its best work.

"It must never be forgotten," says Dr. M'Lauchlan in his "*Early Scottish Church*," "that originally the Scottish Church was *Purely* a mission Church. Its founders had come to preach the gospel very probably without any distinct conception of the kind of ecclesiastical organisation that was to follow the adoption of the Christian faith by

those whom they came to instruct. The missionaries organised themselves in the form most suitable for the work they had undertaken, leaving it to a wise and gracious Providence to care for the future. Hence the missionary form of the Church, and hence the extent to which it continued to retain that form in its mature condition. The preaching of the gospel of Jesus Christ and the conversion of the heathen was the great end which they had in view."

At a later period, after the nation had been Christianised by its labours, it gradually adapted itself, as it had already done in Ireland and Wales, to the necessities of a *national* Christianity:

"Ministers were found beyond the walls of the old mission institutes, and churches grew up in addition to the old oratories." But at first, and for several ages, "the early Church of Scotland may be said to have consisted of several societies, scattered over the face of the country, as circumstances admitted of it. These societies consisted of a body of ecclesiastics who had devoted themselves to the spread of the gospel; the ascetic in their lives being largely mingled with the practical and the useful. The president of this body was usually styled the abbot." This abbot, who in many instances—and uniformly in the case of Iona—was a presbyter, "was the head of the house, and governed it and all affiliated societies with the consent of his associated brethren. One of these brethren is held by many writers to have been a bishop. Such is said to have been the case in Ireland, according to Dr. Todd, in his 'Life of St. Patrick;' but there is nothing to shew that it was so at an early period among the Scottish societies." . . . "Bishops were not essential to the organisation of the early Scottish Church. There is not a line in existence of any author deserving of credit to shew that the ordinary members of the societies at Iona or elsewhere were set apart by Episcopal ordination. St. Patrick was a presbyter, so was St. Columba; and they could not confer the orders which they did not possess." i.e., the orders of a bishop, in the modern sense of the term.

Thus confidently, and with full knowledge of the subject, does Dr. M'Lauchlan speak of the constitution of the early Scottish Church. Dr. Todd, in treating of the early Irish Church, gives a like prominence to its missionary character and constitution, and though he represents the presence of a bishop as having been always essential to the organisation of an Irish monastery, he acknowledges that the bishop was without both diocese and jurisdiction, and in every instance subject to the authority of the head of the house, who might be a simple presbyter or a layman, or even as in the case of St. Brigid of Kildare—a woman, a mother-abbess. Take the following interesting passage from Dr. Todd's valuable and very critical life of St. Patrick:

"The Irish Church, it should be remembered, was planted in a heathen land, and for some centuries continued to be surrounded on all

sides by a very gross form of heathenism, derived partly from the aboriginal superstitions and idolatry of the people, and partly, at least in later times, from the pagan rites and doctrines of the Danes or Norsemen, who had established themselves in the country. The consecration of bishops *without sees* was therefore a matter of necessity ; nor was it irregular that bishops should be so consecrated whose duties were essentially missionary. The abundance of the harvest led very naturally to a readiness, which later ages have thought laxity, in the multiplication of labourers ; and every one who was deemed qualified by his piety or learning to spread Christianity among the savage Picts or heathen Saxons of Great Britain was, as a natural consequence, deemed qualified to receive Episcopal consecration."

We see traced here the influence which the missionary character of the Church had in modifying essentially the functions and powers of her early bishops. In what follows, we see the same influence at work in throwing the organisation of the Church into a monastic form, though of a remarkably free and elastic kind :

"At home," continues Dr. Todd, "the Church was struggling against a lawless and savage paganism, in the midst of which neither life nor property was secure and against a state of society in which a Christian life was impossible, except in a community exclusively Christian. Hence the monastic character impressed upon Irish Christianity from its first introduction into the island. A Cœnobitic association (not always rigidly confined to one sex [*i.e.*, which allowed of the anomaly of married Cœnobites]) seemed the natural and almost the only means of mutual protection. Such societies were therefore formed in many places, and became centres of civilisation, schools of learning, and examples of Christian piety, charity, and devotion."

The case was originally the same with the Celtic Church of Wales. In "*The Ecclesiastical Antiquities of the Cymry*" by the Rev. John Williams, we are presented with a list, and some account, of no fewer than twenty-five monasteries which, along with many more, were spread over the whole country, and which had all the same free and useful character as those of Ireland and Scotland. One of the most ancient and celebrated of these was Bangor Iscoed in North Wales. According to Bede and the *British Chronicle*, the number of its monks was such that, when they were distributed into seven classes under their respective presidents, none of these classes contained less than three hundred persons, all of whom supported themselves by their own labour. The first abbot was Dinodth or Dunawd, the same who represented the British Church at the conference with Augustine ; and the great majority of those who attended the conference were, or had been, his disciples. He was a married man, and

his wife, Dwywe, is ranked with the Welsh saints. For, as Mr. Williams observes, "these primitive institutions, though they followed no uniform rule, were all equally averse to the enforcement of celibacy: Many of the monks were married men; and it is remarkable that the only notices we have of several of them have been transmitted under the title of "The Genealogy of the Saints." Another of these monasteries was that of Bangor Illtyd in Glamorgan, of which St. Patrick is said to have been abbot before he began his mission in Ireland. Under St. Illtyd it contained more than two thousand students and holy men, among whom were many sons of kings and nobles. These, according to an ancient MS., had for their habitation, "seven halls and four hundred houses. The course of instruction embraced not only such sacred and profane literature as was requisite for a clerical education, but also included husbandry and other useful arts."

The great mission, then, of the Celtic Church in all its branches was to be a missionary Church. Its numerous monastic societies, often of immense extent, were all societies 'for the propagation of the gospel,' though singularly different in their constitution from our modern societies for the same object. And hence all its abbots, bishops, presbyters and monks had peculiarities suitable to, and arising out of, that grand ecclesiastical function—*de propaganda Fide*. Its abbots were all preachers or theological teachers. Its bishops were all *episcopi vagantes*, not stationary diocesans, and rather founders of new mission Churches than rulers of settled charges. Its presbyters, too, were all rather predicants than pastors, and when not preaching and dispensing the sacraments themselves, were employed in assisting their abbots in carrying on the monastic schools where young men, in great numbers, were under training for the presbyterate. The whole system, in a word, was a complex and powerful organisation for doing the work of what, in modern phrase, is understood by Home and Foreign Missions.

In a case like this, where the missionary genius of a Church in all its branches was so abnormally developed, it is reasonable to look for an explanation to the natural temperament and endowment of the race in which the Church arose; and the ancient Celts had, in truth, some remarkable qualities, which, when baptized with the Christian spirit, and consecrated to the service of Christ, fitted them admirably for the evangelistic office and work.

"They had an insatiable curiosity," as Michelet observes, upon the authority of several classical authors of Greece and Rome, "to hear and to learn about foreign countries. Their greatest pleasure next to that of war with each other, was that of surrounding the foreigner, making him sit down beside them whether he would or no, and making him give them descriptions and histories of distant countries." Hence a passion for foreign travel and adventure, which, taken along with their love of warfare, made the Celtic tribes the most restless, and troublesome, and encroaching of all the barbarians of the classical ages. Now, it is easy to see how specially such a race was qualified to become, under the higher impulses and discipline of the Christian faith and life, the most active and enterprising of all missionaries. Instead of a timid, stay-at-home, passive race, the Christians of such a people were sure to become the most fearless, energetic, and adventurous missionaries of the Christian world; and such they became in point of fact. St. Patrick, St. Columba, and St. Columbanus, were all great travellers. St. Columba, in particular, was an indefatigable and fearless journeyer, both by sea and land—perpetually either navigating the western seas of Scotland in his rude coracle of wicker and hide, or crossing and recrossing on foot the mountain ranges of the *Dorsum Britanniaë*, or what is now called the Grampian chain. Speaking of this as a general characteristic of all the Celtic Churches, Montalembert remarks, that "at that distant age, in the midst of barbarian invasions, and of the local disorganisation of the Roman world, and consequently in the face of obstacles which nothing in Europe, as it now exists, can give the slightest idea of, the holy monks of Celtic origin are visible traversing immense distances, and scarcely done with one laborious pilgrimage before they begin again or undertake another." He singles out for special remark the famous traveller and sailor monk, St. Brendan,—the same who was the founder of the monastery of Clonfert, in Ireland, and who died in 577. Not content with visiting known lands, however remote, he anticipated the adventures of modern maritime discovery :

"His fantastic pilgrimages into the great Western ocean in search of the earthly paradise, and of souls to convert, and unknown lands to discover, have been preserved under the form of Visions, which are always wonderfully penetrated by the Spirit of God and of theological truth. In thus putting imagination as well as the spirit of adventure at the service of the faith and ideal Christian virtue, these

visions are worthy of being reckoned among the poetic sources of the *Divina Commedia*. They exercised a lively influence upon the Christian imagination during all the middle ages, and even up to the time of Christopher Columbus himself, to whom the salt water epic of St. Brendan seems to have pointed out the way to America" (*vid. "Ozanam, Oeuvres,"* v. 5, p. 373).

The continental missions of the early Celtic Church, extending to France, Switzerland, Italy, and Germany, have never, till very lately, engaged so much attention from historians as their interest and importance deserved. Brief and scattered notices of them are all that has usually appeared in our common Church histories; and the original sources of information, in truth, are so recondite and difficult of access and use that more than ordinary ardour of interest in the subject was needed to impel the investigator to undergo the labours of original research. But at length the right man has stood forward to undertake the work. In 1862 and 1863, Professor Ebrard of Erlangen, communicated to the German *Zeitschrift für die Historische Theologie* a series of six elaborate papers on "The Culdean Church of the sixth, seventh, and eighth centuries." They are not of the nature of a continuous history, but a series of historical dissertations upon some of the principal topics which a full history would embrace. Among these, "The Extension of the Culdean Church" beyond the British islands occupies a large place, and it is not too much to say, that the paper reads like a perfectly new chapter in Church history. For, as he remarks, at the beginning of his dissertation on this part of his subject.

"Church History hitherto has known as good as nothing of a Culdean Church existing in these centuries in France and Germany, and consequently has never had so much as a remote suspicion of the important extension obtained by that Church. Historians spoke always only of single Irish, Scottish, or Northumbrian missionaries who arrived on the Continent; and the churches founded by them were always assumed to have been of the same character as the other churches of the Continent, and to have stood in the same relation to Rome. When they met here and there in the old *Vitæ* [Lives of the Saints] with such notices as the following, That Rupert, Trudpert, and Fridolin, and Jonas of Bobbio, and Bercharius, and others were *Scoti* or *Hiberni*, they knew not what to make of them, and they thought they did wonders when they proved from other sources that these old saints could not be *Scoti* or *Hiberni* at all, because Bercharius was native of Aquitaine, Jonas of Sigusia, and Rupert, Trudpert, and Fridolin were all German names. Mone proceeds more judiciously, when (in his *Quellen-sammlung der Badischen Landes geschichte*) he grants it to be at least possible that Fridolin, Rupert and Trudpert were German modifications or translations of Irish names, just as Columba

and Jonas are translations of the Irish Colum. But this is not to go to the bottom of the matter. Fridolin indeed must have crossed over from the British Isles,—a fact which rests upon the clearest authorities. But on the other hand, Rupert and Trudpert were undoubtedly Germans by birth; and yet the old sources had a full right to describe them as *Hiberni*. The explanation of the riddle is simply this that this designation does not refer to their bodily descent, but to the Irish Church community to which they belonged—to that Rome free and essentially evangelical Church which was governed from the Island of Iona, and of which Columba the younger writes that it numbered a thousand abbots, all under the jurisdiction of one archimandrite.”

The missionary spirit of the Culdean Church of Ireland and Britain began at a very early period to send forth messengers of the faith to the shores of the Continent. Of these the first we hear of was Fridolt or Fridolin who left Ireland for France about the year 500. He was of a family of good rank, and bore the title of a Culdean bishop. Landing with twelve companions, he made his way to Poitiers, where he laboured for some time with signal success in the conversion of the western Goths from Arianism, and founded a monastery in memory of the great Bishop Hilary, whose name had ceased for a century to be honoured in the city which he had once adorned. Then leaving the new-built monastery under the care of two of his countrymen, he proceeded to the court of King Clovis I. to obtain his consent and protection in a mission to the pagan inhabitants of the eastern and south-eastern parts of the kingdom of the Franks. The royal sanction was obtained, and he devoted the whole remainder of his life to this arduous work,—first in Lorraine where he founded the monastery afterwards called St. Avold; then in Alsace, where he planted a monastery in Strashurg; and last of all in Switzerland, where he established similar institutions in Glarus, Coire, and Säkingen.*

The next Culdee who came to the Continent was Disihod—a native of Ireland, who with his companions founded a monastery about the year 540 on a hill still called after him the Disihodenberg, at the confluence of the Glan with the

* The name Glarus is a corruption of Hilarius—the favourite saint of Fridolin, to whom he dedicated his first Church in that part of Switzerland. At Coire, or Chur, in the Canton of Grisons, there is a Church of very high antiquity, in the sacristy of which are still preserved a few sacred vessels which are evidently of Celtic workmanship, and probably belonged to the early Celtic missionaries, by whom the neighbouring monastery of Disentis, near the sources of the Rhine, was also founded. The monastery of Sackingen was built upon an island on the Rhine not far above Basle.

Nahe near Bingen, and converted the heathen population of the surrounding district. But by far the greatest and most enduring influence of all the Irish missionaries was exercised by Columba the younger, commonly called Columbanus, a name with which the Culdean Propaganda on the continent must always be supremely associated. Born in Ireland in 565, and early trained to proficiency in grammar, rhetoric, mathematics, and theology, he resolved, upon the advice of a Christian lady, to devote himself to a missionary life. He received, under Abbot Silenes, his last instructions in science; wrote, while still under his teaching, a Latin Commentary upon the Book of Psalms; and then entered the monastery of Bancor, or Bangor, under Abbot Cernokell or Comgall.* The commentary of young Columbanus on the Psalms still exists in a single copy of extreme antiquity in the Ambrosian Library of Milan. It does not bear his name. It was long attributed to Jerome; but in the judgment of Muratori, Vallarsi, and other eminent scholars, it is not the work of Jerome, but of Columbanus. It was preserved in Columbanus' own monastery of Bobbio in the Apennines till the 16th century, when it was transferred, along with many other manuscripts written in the Celtic band, to enrich the Ambrosian Library when first founded by Cardinal Borromeo of Milan. The translation has numerous Celtic interlineations which are much valued by Celtic scholars. Specimens of the translation and the accompanying interlineations are given by Dr. Zeuss in the appendix to his Celtic Grammar; and more recently the whole of the interlineations have been printed in the first number of a periodical devoted to Celtic literature published in Paris and London. In the year 595, just two years before the death of Columba the elder, Columbanus left Ireland at the head of twelve like-minded coadjutors, and passed through Britain to the coast of France. His preaching made a deep impression everywhere, and Childbert II., King of Austrasia† and Burgundy, would fain have detained him at his court, and given him a chief position in the national Church; but Columbanus declined the honour, and begged the king's permission to begin a mission of Chris-

* Some ruins of this monastery still exist close to the Parish Church of Bangor, near Belfast.

† Austrasia was the eastern part of the kingdom of the Franks. The western part, extending to the sea and as far south as the Loire, was called Neustria.

tianisation among the pagan population of the mountains and valleys of the Vosges. Here he laboured, often amidst the greatest deprivations and dangers—a preacher and teacher in the wilderness—for twelve years, with the most conspicuous success. He planted in succession three monasteries in these woody wilds, Anegray, Luxueil, and Fontaines. Many of his converts entered these monasteries and became preachers; numerous families of rank sent their children to be educated in his schools; and one of the dukes of Burgundy, Waldelenus, took the three monasteries under his protection, and became himself a corresponding member of the Culdean brotherhood, while still continuing to live in Besancon.

We cannot enter into the troubles which brought this career of usefulness to a violent close. We only remark that the sole cause of these was the faithfulness with which Columbanus had reproved the wickedness of Brunhilde, the queen mother, and that they ended in his being driven out of Burgundy with his Irish brethren, and compelled to look about for some new field of labour. He found it in the traces of his predecessor Fridolin. Accompanied, among others, by his faithful coadjutor Gallon or Gallus, he penetrated into Switzerland, where he laboured for some years, first at Tuggen in the valley of the Linth, and next at Bregenz, on the Lake of Constance. Even to these recesses, however, the revenge of Brunhilde was able to pursue him, and leaving Gallus behind him in Switzerland, where he soon after founded the famous monastery of St. Gall, he crossed the Alps into Lombardy, where he founded at Bobbio among the Apennines his last monastery. He had not been there long when Brunhilde's power was overthrown and the two crowns of Austrasia and Neustria were united under Chlotar II, who was the friend of Columbanus and his work. A new day of prosperity dawned upon the almost ruined monasteries of the Vosges, and their father and founder was entreated to return to his bereaved children across the Alps. But he saw it his duty to decline this entreaty, and his faithful brother Eustasius, who had shared for some time the perils of his exile, became their abbot in his stead. He did not long survive these events, but died in Bobbio in 615. His monastery and tomb were still in existence in the seventeenth century, when they were visited and described by the learned historian of the Benedictines, Mabillon. The extant writings of Columbanus are not numerous, but they are very important for the

light they throw upon the doctrine and institutions of his native Church. They include two letters to Pope Gregory I. and a third to Pope Boniface IV., which deserve careful study for the indications they contain of the ecclesiastical relations of the Celtic missionaries to the Roman See, and of the progress which the Papacy had made at the beginning of the seventh century, both in the development of its claims of supremacy, and in the actual assertion of them in the Western Church.

The Culdean monasteries of the Vosges now flourished again. They speedily became the mothers of a numerous progeny of similar institutions in France. Duke Waldelenus was the founder of several in Besançon and the Jura. Another personal friend of Columbanus, Antharius, with his sons Dado and Ado, built a series of Culdean houses on the banks of the Marne, of which the most famous was the monastery of Rebais. Others arose in Laon, Bourges, Paris, Solignac, Charenton; at Remirmont on the sources of the Moselle, at Grandvillers in the Jura, and at St. Vaudrille on the Seine. Towards the end of the seventh century, says Ebrard, there were, in the north of France alone, *i.e.*, to the north of the Loire and the Rhone, more than forty monasteries existing, all daughters and grand-daughters of Luxeuil, and all obeying the rule of Columbanus. To these must be added the foundation of a long train of fresh missionaries from Ireland, including the names of Caidoc, Fricor, Samson, Furseus, Fefrus, and Wendelin—the most important of which was the monastery of Tholey near St. Wendel.*

*The reader will find this French section of the subject very fully and brilliantly treated by Montalembert, in book vii. of his "*Monks of the West*," including exact references to all the original authorities. He goes laboriously through all the provinces of the country where Columban houses were established, to all of which he gives the name of *Colonies of Luxeuil*—viz, the two Burgundies, east and west of the Soane; Austrasia, Rauvacia, Neustria, Brie, and Champagne; Ponthieu on the Somme; the country of the Morins, or province of Artois; Brittany, Limousin, and Aquitaine. Of Luxeuil itself he writes in the most glowing terms: "The great Abbey of Sequania became a nursery of bishops and abbots, preachers and reformers, for the whole Church of these vast countries, and principally for the two kingdoms of Austrasia and Burgundy. Luxeuil was the most celebrated school of Christendom during the seventh century, and the most frequented. The monks and clerks of other monasteries and more numerous still, the children of the noblest Frank and Burgundian, races, crowded to it. Lyons, Autun, Langres, and Strasbourg, the most famous cities of Gaul, sent their youth thither." Montalembert refers, for information regarding the saints of Luxeuil, to the "*Vie*

But this powerful Culdean movement was not confined to France; it pressed across its eastern and northern boundaries, and penetrated far into Germany on the east and north. At the date of Columbanus' arrival on the Continent, the whole of the countries which constitute the Germany of the present day, were with slight exceptions, in a state of heathenism. There were some remains of a Christian Church in Treves, and the Monasteries which Fridolin had founded in Strasburg and Switzerland were still maintained. But the whole of the rest of Germany had still to be christianised; and the whole work of christianisation for the next two centuries was exclusively in the hands of the Culdean missionaries, who, having as yet no rivals in their work, were free to organise all their new foundations agreeably to the principles of the Mother Churches of Ireland and Great Britain. In the course of the seventh century there was a long line of Culdean Churches and monasteries established along the whole course of the Rhine. These stations included Constance, Basle, Speyer, Worms, Mainz, and Cologne, which all afterwards became the seats of famous bishoprics in the Church of St. Boniface, the so-called apostle of Germany. But the Culdean Church was after all the true apostle of all the Rhine-land. Boniface's mission there was only to destroy, in the interest of Roman usurpation, what the Culdean Church had established and built up; and the well-informed traveller, who gazes now with admiration upon the grand cathedrals of these German bishoprics, will still be able, at least with his mind's eye, to see lying at their foundations the grey unhammered stones which were laid there by the rude Church-builders of a rougher but a purer age.

But these zealous Church-builders did not stop short at the grand boundary of the Rhine. Their noble Christian

des Saints de Franche-Comte," by the Professors of the College of St. Francois Xavier, tome ii.: "It is the best work that can be read on the subject." "Perhaps," he adds, "so great a number of canonised names has never been collected on one point, or into so short a space of time as twenty years." Let it never be forgotten, however, that neither Columbanus nor any of his early successors would have approved of their own canonisation, or, as Montalembert frankly enough expresses it, of their being "honoured by the Church after their death with public worship." The Church of Rome, in truth, has no valid claim to the names of these holy missionaries and church-founders; they were Rome-free—they were never her ministers. Their canonisation was a superstitious honour forced upon their names, to serve the interests of Rome, at a time long subsequent to that in which they lived.

ardour carried them across and far beyond the majestic river and they pierced deep into the wilds and forests of Friesland, Hessen, Thüringen, Bavaria, and Alamannia. We cannot touch the details of the history. We cannot even stop to enumerate the names of the principal missionaries, many of whom were Irish and Scottish Celts, while many more were native Germans who had been trained in Culdean monasteries. We can only present a summary of the results, in the words of Professor Ehrard, "that the whole western half of Germany was converted to Christ by the faithful service of the Culdean Church. In the year 720, there existed along the whole course of the Rhine from Coire to the islands of the Rhine-delta, and eastward from the Rhine to the Inn, to the mountain barriers of Bohemia, and to the frontiers of Saxony, a well-organised Culdean--i. e., Rome-free, and evangelical Church."

Looking back upon the whole continental field of the Culdean missions which his research has traversed, Ebrard supplies us, in his fifth paper in the *Zeitschrift für die Historische Theologie*, with the following comprehensive and very remarkable statement:—

"If now we look back upon all the ground we have gone over, leaving out of view altogether the extension which the Culdean Church had obtained up to 664 (the year of the Synod of Stroneaschalch) in Ireland, Scotland, and Northumberland, and confining our attention to its spread on the Continent, we find this religious community in France at the beginning of the eighth century existing in the heart of the National Church; and not merely tolerated, but over the whole country from the Jura to Nantes, and from this line as far north as the Delta of the Rhine, *Rome-free*, and entirely unrestricted in its internal organisation, decidedly favoured by the Merovingian kings, even dominating the National Church in the sense of spiritual and intellectual influence, and often also taking a part in its external government by the appointment of its abbots to important sees. We find the whole of the northern half of Franco sowed, so to speak, with its monasteries, with all their peculiarities, in unopposed development. Then we find the whole Rhineland converted to Christianity by this Culdean Church, and ecclesiastically governed by it in its own peculiar manner, likewise the whole of the country now called Franconia, and Alamannia, and Bavaria, converted and ecclesiastically governed by Culdeans, and Culdeans alone. And if we are to speak of the *influences* of the British Church, as some express themselves, it must at least be confessed that these influences might be compared to the overflow of a river which covers the whole land. All the distinctive peculiarities of the Culdean Church—its married priests, its sending out of its missionaries by twelves, its practice of constructing its settlements in separate houses, its subjection of chorepiscopi (or bishops of monasteries) to the rule of the abbots,—all this we find in Bavaria and Alamannia in 730-739,

just as it was in Scotland in 565. It is all one and the same Church-fellowship—that of the *Viri Dei*, or in Irish, the *Keile De*. In the whole south and west, and in a great part of the north of Germany, before 'the Apostle' of Germany was heard of, we find in existence a flourishing, well-organised, Rome-free Church, whose sole supreme authority was the Holy Scriptures, and whose preaching was the word of the free redeeming grace of God in Christ Jesus."

How was it that this triumphant mission, after being carried on to such immense results, was, notwithstanding, arrested, overpowered, and finally reduced to utter impotency and extinction? Begun most hopefully in the sixth century, culminating in the seventh, and declining in the eighth, how did it come to pass that in the ninth, all its monasteries had been transformed into Benedictine houses, and all its presbyters and bishops reduced into external conformity in all points with the Church of Rome? On these questions also Dr. Ebrard has made some valuable contributions to history. His chapter on the destruction of the Caldean Church on the continent is almost as full of new lights as his lucubrations on its spread and power in France and Germany.

ART. III.—A REPLY TO DR. GORDON'S ARTICLE ON EDUCATIONAL MISSIONS.

BY THE REV. DR. W. MILLER, C.I.E., MADRAS.

IN your October number you published an attack by Dr. Gordon of Boston on Educational Missions, which contains statements that it is impossible for me to pass unnoticed. I do not refer to the misunderstood principles and misapplied truisms of which the article as a whole consists. On Missionary Education, as on all other subjects, men have a right to their own methods of arguing. Your readers are quite able to judge of anything in the nature of argument without my help. Most of them will see that to represent those who are engaged in Christian Education as holding that "the heathen must go through some propædæutic dispensation of civilization to prepare them for the gospel" is merely to travesty the principles on which Indian Missions have for a

long time past given a certain small portion of their energies to educational work. Arguments based upon travesty contain their own best answer, when those to whom they are addressed are accustomed to think for themselves. With Dr. Gordon's arguments I have no concern. The case is different when he makes statements which are distinctly opposed to facts, I shall not trespass on your space by dealing with all the misstatements in the article. I select two with which I am personally concerned. To these two I shall give a direct contradiction leaving others unnoticed, which I might equally well contradict.

Mr. Phillips of Madras is quoted as saying that there is organized opposition to Christianity resulting "from the efforts of the Hindu graduates of our universities." This is treated as if it were equivalent to another statement by Mr. Powell of Narasaranapettah to the effect that "the strongest organized opposition we have to encounter comes from Brahmins, who are being, or who have been, educated in our Christian High Schools and Colleges." These two statements are widely different. The great bulk of University graduates have not been educated in Christian Colleges. But it is only with the alleged occurrences which are brought forward in proof of the second statement that I have any concern at present. The supposed facts which are asserted by Mr. Powell and relied on by Dr. Gordon are the following two: "While preaching at Madras one evening, in November, in 1889, I was interrupted by a band of students from the Christian College of that city, who flung quotations from Bradlaugh and other infidels into my face, to the effect that Christianity is a fraud and Christians deceivers. After striving in vain to persuade them to desist, I was obliged to call in the police to prevent their breaking up the meeting." Again, "Not long ago six graduates of the Christian College at Madras, on receiving their degrees and taking leave of the principal, made public exhibition of their contempt of Christianity by tearing up their new Testaments and trampling them under their feet."

With regard to these statements I remark: (1) that to the best of my belief they are untrue even in a literal sense; and (2) that even if they had been literally true, the way in which they are stated would still leave an absolutely false impression.

Permit me a few words under these two heads. (1) I am the principal of the College in question, yet this is

the first time that I have heard of either of the two occurrences said to have taken place a good many years ago. No doubt students, or school-boys, may have made disturbance at a meeting without its coming to my notice, and I should be going beyond what I have authority for, if I were positively to affirm that nothing like the first of the two things mentioned has ever taken place. I have no doubt that Mr. Powell's meeting was disturbed. I have no doubt that the disturbers told him that they belonged to the Christian College, and I have no doubt that he was ready to believe them when they said so. It does not, however, necessarily follow that the disturbers actually were students of this College. Those who made a disturbance of the kind would be not very unlikely to add, as they would suppose, to the annoyance of the speaker, by declaring that they belonged to the Christian College. However I do not say that no boys connected with the College could possibly have been concerned in such a matter as Mr. Powell describes. It would be wonderful if some among a thousand school-boys did not break out sometimes into mischief; and I do not say that all even of the students of the College proper are everything that they ought to be. Only I think it strange that if the disturbance as so typical as is insinuated, I should not be hearing of such occurrences continually, instead of this being the first time that I have heard of even one. I think it strange too if the occurrence were so scandalous as is implied, that Mr. Powell should not have brought it to my notice when it happened. I was in Madras in November 1889, and there is no great difficulty in finding the College or in finding me.

The second of the two allegations is fortunately of such a kind that a more absolute denial can be given to it. Nothing ever happened in my presence or within my knowledge which gives even a shadow of a foundation for Mr. Powell's second statement. The story seems to be unadulterated fiction. I do not suppose that Mr. Powell invented it. Doubtless he has heard it and readily believed it; but so far as my knowledge goes, the statement which I have quoted is, even in the direct and literal sense, a falsehood.

(2) But it is still more important to point out that even if these two statements were as accurate in a literal sense as I believe them to be inaccurate, they are nevertheless so used in the article before me as to leave an absolutely false impression. The impression which it is intended to

leave is that vulgar hatred and contempt for Christianity and a desire to join in organized opposition to it is characteristic of the students of this College. Every one who has ever come in contact with the young men of Madras, knows how false this impression would be and how different the spirit that prevails in the College is. It is true that our Hindu students do not implicitly accept all we teach them. Some of them object and are ready to argue in support of their objections. Some of them cling to old Hindu views and defend such views heartily. Some take up the position of sceptics or agnostics, and point out, with greater or less earnestness, the difficulties in the way of accepting Christianity. Too many of them also, in the meantime, "care for none of these things," though many also are seeking along various lives for truth and spiritual strength. Absurdly misleading as are the particular allegations which have been made, any one that likes is welcome to the admission that reluctance to accept Christian thought and still more to accept the practical results of Christian thought, shows itself in many of the students, and that avowed opposition to it is by no means unknown among them. To some of us it seems that a fermentation of mind like this is part of the divine way of guiding India. But to say that the general feeling of the students is such as would induce them when "taking leave of the principal to make public exhibition of their contempt of Christianity by tearing up their New Testaments and trampling them under their feet" is a baseless and disgraceful calumny. Even if it could be shown, as it cannot be shown, that anything of the kind has ever happened,—even if six, yes, or sixty, of our eighteen hundred students and scholars had misbehaved in the way described—it would prove absolutely nothing against the value of the work that the College does. It is a plain, literal, undeniable fact that in the inner circle of our Master's followers,—among those whom He chose to teach others,—not merely among those who received instruction from Him,—there was one who betrayed him and who after the betrayal went and hanged himself. We should nevertheless know what to think of any man who should tell the sad story in such a way as to leave the impression that the effect of our Lord's influence was to produce traitors and suicides.

Thus while I believe that both the allegations I have referred to are untrue even in the literal sense, I am certain that

if they were true in the letter, they would still be absolutely false in spirit.

Permit me to conclude with another remark. I agree with all you say in the note you have appended to the article in which these allegations have been made. Yet I cannot think that the tone in which you write is the one in which such an article should be dealt with, when a brother, however much respected, gives currency to random charges into the truth or falsehood of which he has made no inquiries,—charges which even a little investigation would have shown him to be false in spirit, if not in letter as well as spirit,—I believe that it is the duty of every Christian man to say what he thinks about his conduct. It is not with “bated breath and whispering humbleness” that such misstatements should be met. To me at least it seems that the proper course is that which was marked out at Antioch by that follower of Christ who, when one went wrong who was as deserving of respect as Dr. Gordon of Boston, “withstood him to the face because he was to be blamed.”

ART. IV—SOUTH INDIA IN 1293.

BY MARCO POLO, THE VENETIAN MERCHANT TRAVELLER.

[THERE* are is just six hundred years since this celebrated traveller visited India. Though his great work has passed through various editions in many languages, and been annotated by many learned editors, the few chapters near the close bearing on peninsular India may not be unacceptable to our readers at this present time. The circumstances in which the Venetian came to visit India are very briefly these. His father, uncle, and himself had travelled by land from Europe to China. There they were received with great favour by the reigning Emperor, or “Grand Khan” as the Polos call him. After being there for upwards of 17 years, the exiles became home-sick and longed to return to their native land; but the Grand Khan refused absolutely to part with them. About this time there arrived from the Persian Emperor, who was seemingly a distant relative of the Chinese Sovereign, an embassy, asking for a princess of the royal stock as a wife. A princess was accordingly selected, and the ambassadors commenced their return

*Prefatory Note by the Editor.

journey, when, after several months' travelling, they found the country in so disturbed a state that they were obliged to retrace their steps to the Chinese capital. They then heard of a successful voyage taken by Marco Polo to the Indian islands, and of the safety of the sea as contrasted with the dangers of the land. They put themselves in communication with the Polo family, and found that they and the Polo family had a common interest in seeking a safe journey to the West. They also succeeded in persuading the Grand Khan to allow the Venetian travellers to accompany them in escorting the princess to the Gulf of Persia. On this voyage the party started in due time, visiting the various countries and islands on their way. Among these were Anam, Camboja, Malacca, Sumatra, Ceylon, South and N.-W. India and the Persian Gulf, where the Persians found themselves at home. The Polos arrived in their native city of Venice in 1295, after an absence of 24 years. The *Travels of Marco Polo* was written in prison in Genoa from notes written in the course of the journeyings. They were published in 1298. The credibility and authenticity of the work, after a thorough investigation have been fully established. The book was written in *bond fide*. The author saw the countries described, and honestly related what he saw—but in some cases he was misinformed, and in others he misunderstood. The narrative is instructive in regard to the Hinduism and the Christianity of India six hundred years ago. Our text is from Marsden's translation, published in London in 1818. But as Marsden's original, Italian, was itself a translation from the French of Marco Polo, some emendation on Marsden became necessary, which were made in subsequent editions.—ED., I. E. R.]

BOOK III. CHAP. XX. OF THE PROVINCE OF MAABAR* Leaving the Island of Ceylon and sailing in a westerly direction sixty miles, you reach the great province of Maabar, which is not an island, but a part of the continent of the greater India, as it is termed, being the noblest and richest country in the world. It is governed by four kings, of whom the principal is named Sender-bandi [or Chundra Bandi]. Within his dominions is a fishery for pearls, in the gulf of a bay that lies between Maabar and the Island of Ceylon, where

*Maabar, meaning passage, or ferry, was a name given to what is now called Tinnevely and Madura. The fleet, in which Marco Polo came to India, must have landed him, after leaving Ceylon, on the South Coast of Coromandel.

the water is not more than from ten to twelve fathoms in depth, and in some places not more than two fathoms. The business of the fishery is conducted in the following manner: A number of merchants form themselves into separate companies, and employ many vessels and boats of different sizes well provided with ground tackle, with which to ride safely at anchor.

They engage and carry with them persons who are skilled in the art of diving for the oysters in which the pearls are enclosed. These they bring up in bags made of netting that are fastened about their bodies, and then repeat the operation, rising to the surface, when they can no longer keep their breath, and after a short interval diving again. In this operation they persevere during the whole of the day, and by their exertions accumulate in the course of the season a quantity of oysters sufficient to supply the demands of all countries. The greater proportion of the pearls obtained from the fisheries in this gulf are round, and of a good lustre. The spot where the oysters are taken in the greatest number is called Betala, on the shore of the mainland; and from thence the fishery extends 60 miles to the southward.

In consequence of the gulf being infested with a kind of large fish (sbarks) which often proved destructive to the divers, merchants take the precaution of being accompanied by certain enchanters belonging to a class of Brahmans, who, by means of their diabolical art, have the power of constraining and stupifying these fish, so as to prevent them from doing mischief; and as the fishing takes place in the daytime only, they discontinue the effect of the charm in the evening; in order that dishonest persons who might be inclined to take the opportunity of diving at night and stealing the oysters, may be deterred by the apprehension they feel of the unrestrained ravages of these animals. The enchanters are likewise profound adepts in the art of fascinating all kinds of beasts and birds. The fishery commences in the month of April and lasts till the middle of May. The privilege of engaging in it is farmed of the king, to whom a tenth part only of the produce is allowed; to the magicians they allow a twentieth part, and consequently they reserve to themselves a considerable profit. By the time the period above mentioned is completed, the stock of oysters is exhausted and the vessels were then taken to another place, distant full three hundred miles from this

gulf, where they establish themselves in the month of September, and continue till the middle of October. Independently of the tenth of the pearls to which the king is entitled, he requires to have the choice of all such as are large and well-shaped; and as he pays liberally for them, the merchants are not disinclined to carry them to him for that purpose.

The natives of this part of the country always go naked, excepting that they cover with a piece of cloth those parts of the body which modesty dictates. The king is no more clothed than the rest, but is honorably distinguished by various kinds of ornaments, such as a collar set with jewels, sapphires, emeralds and rubies of immense value. He also wears suspended from the neck and reaching to the breast, a fine silken string containing 104 large and handsome pearls and rubies. The reason of this particular number is, that he is required by the rules of his religion to repeat a prayer or invocation so many times, daily, in honour of his gods; and this his ancestors never failed to perform. The daily prayer consists of these words, *pacauca, pacauca, pacauca*, which they repeat 104 times. On each arm he wears three gold bracelets, adorned with pearls and jewels; on three different parts of the leg, golden bands ornamented in the same manner; and on the toes of his feet, as well as on his fingers, rings of inestimable value. To this King* it is indeed a matter of facility to display such splendid regalia, as the precious stones and the pearls are all the produce of his own dominions. He has at the least 500 wives and concubines, and when he sees a woman whose beauty pleases him, he immediately signifies his desire to possess her. In this manner he appropriated the wife of his brother, who being a discreet and sensible man, was prevailed upon not to make it the subject of a broil, although repeatedly on the point of having recourse to arms. On these occasions their mother remonstrated with them, and, exposing her breasts said: 'If you, my children, disgrace yourselves by acts of hostility against each other, I shall instantly sever from my body these breasts from which you drew your nourishment.' Thus the irritation was allowed to subside.

The King retains about his person many Knights who are distinguished by an appellation, signifying—the devoted ser-

* The King is supposed to be he of Narsinga, whose capital at a subsequent period was Bijanagar or Golconda, and whose kingdom extended South to Cape Comorin.

vants of his majesty, in this world and the next.' These attend upon his person at court, ride by his side in procession and accompany him on all occasions. They exercise considerable authority in every part of the realm. Upon the death of the King, and when the ceremony of burning his body takes place, all these devoted servants throw themselves into the same fire, and are consumed with the royal corpse, intending by this act to bear him company in another life. The following custom likewise prevails: When a king dies, the son who succeeds him does not meddle with the treasure which the former had amassed, under the impression that it would reflect upon his own ability to govern, if being left in full possession of the territory, he did not show himself as capable of enriching the treasury as his father was. In consequence of this prejudice, it is supposed that immense wealth is accumulated by successive generations.

No horses being bred in this country, the king and his three royal brothers expend large sums of money annually for the purchase of them from merchants of Ormus, Diufar, Pecher and Aden, who carry them thither for sale, and become rich by the traffic, as they import to the number of 5000, and for each of them obtain 500 saggi of gold, being equal to 100 marks of silver. At the end of the year, in consequence, as it is supposed, of their not having persons properly qualified to take care of them or to administer the requisite medicines, perhaps not 300 of these remain alive, and thus the necessity is occasioned for replacing them annually. But it is my opinion that the climate of the province is unfavourable to the race of horses, and that hence arises the difficulty in breeding or preserving them. For food they give them flesh dressed with rice, and other prepared meats, the country not producing any grain besides rice.

The following extraordinary custom prevails at this place. When a man who has committed a crime, for which he has been tried and condemned to suffer death, upon being led to execution, declares his willingness to sacrifice himself in honour of some particular idol, his relations and friends immediately place him in a kind of chair, and deliver to him 12 knives of good temper and well sharpened. In this manner they carry him about the city, proclaiming, with a loud voice, that this brave man is about to devote himself to a voluntary death from motives of zeal for the worship of the idol. Upon reaching the place where the

sentence of the law would have been executed, he snatches up two of the knives, and crying out 'I devote myself to death in honour of such an idol,' hastily strikes one of them into each thigh, then one into each arm, two into the belly and two into the breast. Having in this manner thrust all the knives but one, into different parts of his body, repeating at every wound the words that have been mentioned, he plunges the last of them into his heart, and immediately expires. As soon as this scene has been acted, his relations proceed with great triumph and rejoicing to the body; and his wife from motives of pious regard for her husband, throws herself on the pile, and is consumed with him. Women who display this resolution are much applauded by the community, as, on the other hand, those who shrink from it are despised and reviled.

3. The greater part of the idolatrous inhabitants of this kingdom show particular reverence to the ox; and none will from any consideration be induced to eat the flesh of oxen. But there is a particular class of men termed *gawi* [Pariahs] who, although they may eat of the flesh, yet dare not kill the animal; but when they find a carcass, whether it has died a natural death or otherwise, the *gawi* eat of it; and all descriptions of people daub their houses with cow-dung. Their mode of sitting is upon carpets on the ground; and when asked why they sit in that manner, they reply that a seat on the earth is honourable; that as we are sprung from the earth, so we shall again return to it; that none can do it sufficient honour, and much less should any despise the earth. These *gawi* and all their tribe are the descendants of those who slew St. Thomas, the Apostle, and on this account no individual of them can possibly enter the building where the body of the blessed Apostle rests, even were the strength of ten men employed to convey him to the spot, being repelled by the supernatural power of the holy corpse.

The country produces no other grain than rice and sesamé. The people go to battle with lances and shields, but without clothing, and are a despicable unwarlike race. They do not kill cattle nor any kind of animals for food, but when desirous of eating the flesh of sheep or other beasts, or of birds, they procure the Saracens [Moslems], who are not under the influence of the same laws and customs, to perform the office. Both men and women wash their whole bodies in water twice every day, that is in the morning and

evening. Until this ablution has taken place they neither eat nor drink; and the person who should neglect this observance, would be regarded as a heretic. It ought to be noticed that in eating they make use of the right hand only, nor do they ever touch the food with the left. For every cleanly and delicate work they employ the former, and reserve the latter for the base uses of the personal absterasion, and other offices connected with the animal functions. They drink out of a particular kind of vessel, and each individual from his own, never making use of the drinking pot of another person. When they drink, they do not apply the vessel to the mouth, but hold it above the head, and pour the liquor into the mouth, not suffering the vessel on any account to touch the lips. In giving drink to a stranger, they do not hand their vessel to him, but, if he is not provided with one of his own, pour the wine or other liquor into his hands, from which he drinks it as from a cup.

Offences in this country are punished with strict and exemplary justice, and with regard to debtors the following custom prevails: If application for payment shall have been repeatedly made by a creditor and the debtor puts him off from time to time with fallacious promises, the former may attach his person by drawing a circle round him from whence he dares not depart until he has satisfied his creditor, either by payment or by giving adequate security. Should he attempt to make his escape, he renders himself liable to the punishment of death, as a violater of the rules of justice. Messers Marco, when he was in this country on his return homeward, happened to be an eye-witness of a remarkable transaction of this nature. The king was indebted in a sum of money to a certain foreign merchant, and although frequently importuned for payment, amused him for a long time with vain assurances. One day when the king was riding on horseback, the merchant took the opportunity of describing a circle round him and his horse. As soon as the king perceived what had been done, he immediately ceased to proceed, nor did he move from the spot until the demand of the merchant was fully satisfied. The bystanders beheld what passed with admiration, and pronounced that king to merit the title of most just, who himself submitted to the laws of justice.

These people abstain from drinking wine made from grapes; and should a person be detected in the practice, so disrepu-

table would it be held that his evidence would not be received in court. A similar prejudice exists against persons frequenting the sea, who, they observe, can only be people of desperate fortunes, and whose testimony as such ought not to be admitted. They do not hold fornication to be a crime. The heat of the country is excessive, and the inhabitants on that account go naked. There is no rain excepting in the months of June, July and August, and if it was not for the coolness imparted to the air during these three months, by the rains it would be impossible to support life.

In this country, there are many adepts in the science denominated physiognomy, which teaches the knowledge of the nature and qualities of men, and whether they tend to good or evil. These qualities are immediately discerned on the appearance of the man or woman. They also know what events are portended by meeting certain beasts or birds. More attention is paid by these people to the flight of birds than by any others in the world, and from thence they predict good or bad fortune. In every day of the week, there is one hour which they regard as unlucky, and this they name *Choiach*; thus, for example, on Monday the canonical hour of *mi-tierce*, on Tuesday the hour of *tierce*, on Wednesday the hour of *nome*, and on these hours they do not make purchases nor transact any kind of business, being persuaded that it would not be attended with success. In like manner, they ascertain the qualities of every day throughout the year which are described and noted in their books. They judge of the hour of the day by the length of a man's shadow when he stands erect. When an infant is born, he it a boy or a girl, the father or the mother makes a memorandum in writing of the day of the week in which the birth took place; also of the age of the moon, the name of the month, and the hour. This is done because every future act of their lives is regulated by astrology. As soon as a son attains the age of thirteen years, they set him at liberty, and no longer suffer him to be an inmate in his father's house; giving him to the amount, in their money, of twenty to twenty-four groats [*Fanams*]. Thus provided, they consider him as capable of gaining his own livelihood, by engaging in some kind of trade and thence deriving a profit. These boys never cease to run about in all directions during the whole course of the day, buying an article in one place and selling it in another. At the season, when the pearl fishery is going

on, they frequent the beach, and make purchases from the fishermen or others, of five, or six, or more small pearls according to their means, carrying them afterwards to the merchants, who, on account of the heat of the sun, remain sitting in their houses, and to whom they say: "These pearls have cost us so much; pray, allow such a profit on them as you may judge reasonable." The merchants then give something beyond the price at which they had been obtained. In this way likewise they deal in many other articles and become excellent and most acute traders. When business is over for the day, they carry to their mothers the provisions necessary for their dinners which they prepare and dress for them; but these never eat anything at their father's expense.

4. Not only in this kingdom, but throughout India in general, all the beast and birds are unlike those of our own country, excepting the quails which perfectly resemble ours. The others are all different. There are bats as large as vultures, and vultures as black as crows, and much larger than ours. Their flight is rapid and they do not fail to seize their bird,

In their temples there are many idols, the forms of which represent them of the male and the female sex; and to these, fathers and mothers dedicate their daughters. Having been so dedicated, they are expected to attend whenever the priests of the convent require them to contribute to the gratification of the idol; and on such occasions they repair thither, singing and playing on instruments, and adding by their presence to the festivity. These young people are very numerous, and form large bands. Several times in the week they carry an offering of victuals to the idol to whose service they are devoted, and of this food they say the idol partakes. A table for the purpose is placed before it, and upon this the victuals are suffered to remain for the space of a full hour; during which the damsels never cease to sing, and play, and exhibit wanton gestures. This lasts as long as a person of condition would require for making a convenient meal. They then declare that the spirit of the idol is content with its share of the entertainment provided, and, ranging themselves around it, they proceed to eat in their turn; after which they repair to their respective homes. The reason given for assembling the young women and performing the ceremonies that have been described, is this:—The priests declare that the male divinity is out of

humour with and incensed against the female, refusing to have connection or even to converse with her; and that if some measure were not adopted to restore peace and harmony between them, all the concerns of the *math* or temple would go to ruin, as the grace and blessing of the divinities would be withheld from them. For this purpose it is, they expect the votaries to appear in a state of nudity, with only a cloth round their waists, and in that state to chaunt hymns to the god and the goddess. These people believe that the former often solaces himself with the latter. [See Buchanan].

The natives make use of a kind of bedstead, or cot, of very light cane-work, so ingeniously contrived that when they repose on them and are inclined to sleep, they can draw close the curtains about them by pulling a string. This they do in order to exclude the tarantulas, which bite grievously, as well as to prevent their being annoyed by fleas and other small vermin; whilst at the same time the air, so necessary for mitigating the excessive heat, is not excluded. Indulgences of this nature, however, are enjoyed only by persons of rank and fortune; others of the inferior class lie in the open streets.

In this province of Maabar is the body of the glorious martyr, Saint Thomas, the Apostle, who there suffered martyrdom. It rests in a small town, not frequented by many merchants, because unsuited to the purposes of their commerce; but, from devout motives, a vast number both of Christians and Saracens resort thither. The latter regard him as a great prophet, and name him Ananias, signifying a holy personage. The Christians who perform this pilgrimage collect earth from the spot where he was slain, which is of a red colour, and reverentially carry it away with them, often employing it afterwards in the performance of miracles, and giving it, when diluted with water, to the sick, by which many disorders are cured. In the year of our Lord 1288, a powerful prince of the country, who at the time of gathering the harvest had accumulated as his proportion a very great quantity of rice, and had not granaries sufficient wherein to deposit it all, thought proper to make use of the religious house belonging to the Church of Saint Thomas for that purpose. This being against the will of those who had the guardianship of it, they beseeched him not to occupy in this manner a building appropriated to the accommodation of pilgrims who came to visit the body of this glorious saint. He notwithstanding obstinate-

ly persisted. On the following night the holy Apostle appeared to him in a vision, holding in his hand a small lance, which he pointed at the throat of the king, saying to him: "If thou dost not immediately evacuate my house which thou hast occupied I shall put thee to a miserable death". Awaking in a violent alarm, the prince instantly gave orders for doing what was required of him, declaring publicly that he had seen the Apostle in a vision. A variety of miracles are daily performed there, through the interposition of the blessed saint. The Christians who have the care of the Church possess groves of those trees which produce the cocoa nuts, and from thence derive their means of subsistence, paying as a tax to one of the royal brothers, a groat (*fanam*) monthly for each tree. It is related that the death of this most holy Apostle took place in the following manner: Having retired to a hermitage, where he was engaged in prayer, and being surrounded by a number of pea fowls, with which bird the country abounds, an idolater of the tribe of the *guui*, before described, who happened to be passing that way, and did not perceive the holy man, shot an arrow at a peacock, which struck the Apostle in the side. Finding himself wounded, he had time only to thank the Lord for all His mercies, and into His hands he resigned his spirit.

In this province the natives, although black, are not born of so deep a dye as they afterwards attain by artificial means, esteeming blackness the perfection of beauty. For this purpose three times every day, they rub the children over with oil of sesamé. The images of their deities they represent black, but the devil they paint white, and assert that all the demons are of that colour. Those amongst them who pay adoration to the ox, take with them, when they go to battle, some of the hair of a wild bull, which they attach to the manes of their horses, believing its virtue and efficacy to be such, that every one who carries it about with him is secure from all kind of danger. On this account the hair of the wild bull sells for a high price in these countries.

CHAP. XXI.—OF THE KINGDOM OF MURPHILI OR MOUSUL [OR MASULIPATAM]. The kingdom of Murphili is that which you enter upon leaving the kingdom of Maabar, after proceeding 500 miles in a northerly direction, [or in other words, 500 miles from Cape Comorin through the Tamil country, to say near the Peuniar river where the Telinga commences]. Its inhabitants worship idols and are indepen-

dent of any other state, They subsist upon rice, flesh, fish, and fruits. In the mountains of this kingdom [*i.e.*, Golconda], it is that diamonds are found. During the rainy season the water descends in violent torrents amongst the rocks and caverns, and when these have subsided the people go to search for diamonds in the beds of the rivers, where they find many. Messers Marco was told that in the summer, when the heat is excessive and there is no rain, they ascend the mountains with great fatigue, as well as with considerable danger from the number of snakes with which they are infested. Near the summit, it is said, there are deep valleys, full of caverns and surrounded by precipices, amongst which the diamonds are found; and here many eagles and white storks, attracted by the snakes on which they feed, are accustomed to make their nests. The persons who are in quest of the diamonds take their stand near the mouths of the caverns, and thence cast down several pieces of flesh, which the eagles and storks pursue into the valleys, and carry off with them to the tops of the rocks. Thither the men immediately ascend, drive the birds away, and recovering the pieces of meat, frequently find diamonds sticking to them.* Should the eagles have had time to devour the flesh, they watch the place of their roosting at night, and in the morning find the stones amongst the dung and filth that drop from them. But you must not suppose that the good diamonds come among Christians, for they are carried to the Grand Khan, and to the kings and chiefs of that country. In this country they manufacture the finest cottons that are to be met within any part of India. They have cattle enough, and the largest sheep in the world, and plenty of all kinds of food.

CHAP. XXII.—OF THE PROVINCE OF LAC, LOAC OR LAR [not identified]. Leaving the place where rests the body of the glorious Apostle, Saint Thomas, and proceeding westward, you enter the province of Lar, whence the Brahmans, who are spread over India, derive their origin. These are the best and most honourable merchants that can be found. No consideration whatever can induce them to speak an untruth, even though their lives should depend upon it. They have also an abhorrence of robbery or of purloining goods of other persons. They are likewise re-

* This is the very story told in the Arabian Nights of Sinbad the Sailor, and must be current all over the East, and localised most likely in more places than one.

markable for the virtue of continence, being satisfied with the possession of one wife. When any foreign merchant, unacquainted with the usages of the country, introduces himself to one of these, and commits to his hands the care of his adventure, this Brahman* undertakes the management of it, disposes of the goods, and renders a faithful account of the proceeds, attending scrupulously to the interests of the stranger, and not demanding any recompense for his trouble, should the owner uncourteously omit to make him the gratuitous offer. They eat meat, and drink the wine of the country. They do not, however, kill any animal themselves, but get it done by the *Muhammadaus*. The Brahmans are distinguished by a certain badge, consisting of a thick cotton thread, which passes over the shoulder, and is tied under the arm in such manner that the thread appears upon the breast and behind the back. The king is extremely rich and powerful, and has much delight in the possession of pearls and valuable stones. When the traders from Maabar present to him such as are of superior beauty, he trusts to their word with respect to the estimation of their value, and gives them double the sum that each is declared to have cost them. Under these circumstances he has the offer of many fine jewels. The people are gross idolators and much addicted to sorcery and divination. When they are about to make a purchase of goods, they immediately observe the shadow cast by their own bodies in the sunshine; and if the shadow be as large as it should be, they make the purchase, but if not, they make no purchase that day. Moreover, when they are in any shop for the purpose of buying anything, if they see a tarantula, of which there are many there, they take notice from which side it comes, and regulate their business accordingly. Again when they are going out of their house, if they hear any one sneeze, they return into the house and stay at home. They are very abstemious in regard to eating, and live to an advanced age. Their teeth are preserved sound by the use of a certain vegetable which they are in the habit of masticating. It also promotes digestion, and conduces generally to the health of the body.

Amongst the natives of this region, there is a class peculiarly devoted to a religious life, who are named *ciugui* [*jogi*], and who in honour of their divinities lead most

* Here it is to be presumed that our traveller mixed up the Brahmans and the *Banians*, sounds not very unlike to an Italian ear.

austere lives. They go perfectly naked, not concealing any part of their bodies, and say there can be no shame in that state of nudity in which they came into the world; and with respect to what are called the parts of shame, they observe, that not being with them the organs of sin, they have no reason to blush at their exposure. They pay adoration to the ox, and carry a small figure of one of gilt brass or other metal, attached to their foreheads. They also burn the bones of oxen, reduce them to powder, and with this make an unguent for the purpose of marking various parts of the body, which they do in a reverential manner. If they meet a person with whom they are upon cordial terms, they smear the centre of his forehead with some of these prepared ashes. They do not deprive any creature of life, not even a fly, a flea, or a louse, believing them to be animated with souls; and to feed upon any animal, they would consider as a heinous sin. They even abstain from eating vegetables, herbs, or roots until they have become dry, holding the opinion that these also have souls. They make no use of spoons or of platters, but spread their victuals upon the dried leaves of Adam's Apples, called likewise Apples of Paradise. [Plantains or bananas].

They live to a great age, some of them even to 150 years, enjoying health and vigour, although they sleep upon the bare earth. This must be attributed to their temperance and chastity. When they die, their bodies are burned in order that they might not breed worms.

CHAPTER XXIV.—OF THE CITY OF KAEL.* Kael is a considerable city, governed by Ascjar, one of the four brothers, kings of the country of Maabar, who is rich in gold and jewels, and preserves his country in a state of profound peace. On this account it is a favourite place of resort for foreign merchants, who are well received and treated by the king. Accordingly all the ships coming from the west—as from Ormus, Chisti, Aden, and various parts of Arabia—laden with merchandise and horses, make this port, which is, besides, well situated for commerce. The prince maintains in the most splendid manner not fewer than three hundred women.

All the people of this city, as well as the natives of India in general, are addicted to the custom of having continually

* Chapter xxiii. of Ceylon is omitted. Kæl^r or Koil, near Tutacorin, has disappeared from our modern maps. In Dalrymple's collection of plans of forts, are to be found Cayl-patnam, Port Cayl, and old Cayl.

in their mouths the leaf called *tambul*; which they do, partly from habit, and partly from the gratification it affords. Upon chewing it they spit out the saliva to which it gives occasion. Persons of rank have the leaf prepared with camphor and other aromatic drugs, and also with a mixture of quick lime. I have been told that it is extremely conducive to health. If it is an object with any man to affront another in the grossest and most contemptuous manner, he spits the juice of this masticated leaf in his face. Thus insulted, the injured party hastens to the presence of the king, states the circumstances of his grievance, and declares his willingness to decide the quarrel by combat. The king thereupon furnishes them with arms, consisting of a sword and small shield; and all the people assemble to be spectators of the conflict, which lasts till one of them remains dead on the field. They are, however, forbidden to wound with the point of the sword.

CHAP. XXXV.—OF THE KINGDOM OF COILON OR KOULAM. Upon leaving Maabar and proceeding 500 miles towards the south-west, you arrive at the kingdom Koulam. It is the residence of many Christians and Jews, who retain their proper language. The king is not tributary to any other. Much good sappan-wood [sandal-wood] grows there, and pepper in great abundance, being found both in the woody and the open parts of the country. It is gathered in the months of May, June and July;* and the vines which produce it are cultivated in plantations. Indigo also, of excellent quality and in large quantities, is made here. They procure it from an herbaceous plant, which is taken up by the roots, and put into tubs of water; where it is suffered to remain till it rots; when they press out the juice. This, upon being exposed to the sun, and evaporated, leaves a kind of paste, which is cut into small pieces, of the form in which we see it brought to us.

The heat during some months is so violent as to be scarcely supportable; yet the merchants resort thither from various parts of the world; such, for instance, as the kingdom of Manji, Arabia, and the Levant, attracted by the great profits they obtain both upon the merchandise they import, and upon their returning cargoes. Many of the animals found here are different from those of other parts. There are tigers

* The pepper-vine flowers about the month of June and the berries ripen in December.

entirely black (i.e., Leopards); and various birds of the parrot kind, some of them as white as snow, with the feet and beak red; others whose colours are a mixture of red and azure, and others of a diminutive size. The peacocks also are handsomer and larger than ours, as well as of a different form; and even the domestic fowls have a peculiar appearance. The same observation will apply to the fruits. The cause of such diversity, it is said, is the intense heat that prevails in these regions. Wine is made from the sugar yielded by a species of palm. It is extremely good, and inebriates faster than the wine made from grapes. The inhabitants possess abundance of everything necessary for the food of man, excepting grain of which there is no other kind than rice; but of this, the quantity is very great. Among them are many astrologers and physicians, well versed in their art. All the people, both male and female, are black, and, with the exception of a small piece of cloth attached to the front of their bodies, they go quite naked. Their manners are extremely sensual, and they take as wives their relations by blood, their mothers-in-law, upon the death of their fathers, and the widows of their deceased brothers. But this, as I have been informed, is the state of morals in every part of India. [Our author here gets mixed in his ideas of the Nairs of South India and the polyandrous tribes in the North.]

CHAP. XXVI.—OF KOMARI [now Comorin]. Komari is a province where a part of our northern constellation, invisible at Java, and within about thirty miles of this place, may be just seen,* and where it appears to be the height of a cubit above the horizon. The country is not much cultivated, being chiefly covered with forests; which are the abode of a variety of beasts, especially apes, so formed and of such a size, as to have the appearance of men. There are also long-tailed monkeys, very different from the former in respect to magnitude. Tigers, leopards and lynxes abound.

CHAP. XXVII.—OF THE KINGDOM OF ELI OR DELY [Mount Dilla, 120 N., where the country of Malaya terminates and Canara commences]. Leaving the province of Komari and proceeding westward 300 miles, you reach the kingdom of Dely, which has its proper king and peculiar language.

* Pliny (lib. vi. Cap. 24) has a similar remark, founded either on a hazy horizon, or on the supposition that the search was made when it was below the horizon at night, i. e., all the time he was in the place.

It does not pay tribute to any other state. The people worship idols. There is no harbour for shipping, but a large river with a safe entrance. The strength of the country does not consist in the multitude of its inhabitants, nor in their bravery, but in the difficulty of the passes by which it must be approached, and which renders its invasion by an enemy nearly impossible. It produces large quantities of pepper and ginger, with many other articles of spicery. Should a vessel be accidentally driven within the mouth of its river, not having intended to make that part, they seize and confiscate all the goods she may have on board, saying: 'It was your intention to have gone elsewhere, but our gods have conducted you to us, in order that we may possess your property.' The ships from Manji [S. China] arrive here before the expiration of the fine weather season, and endeavour to get their cargoes shipped in the course of a week, or a shorter time if possible; the roadstead being unsafe, in consequence of sand-banks along the coast, which often prove dangerous, however well provided they may be with large wooden anchors, calculated for riding out hard gales of wind. The country is infested with tigers and many other ferocious animals.

CHAP. XXVIII.—OF MALABAR, [or more properly CANARA and the CONCAN]. Malabar is an extensive kingdom of the Greater India, situated towards the west, concerning which I must not omit to relate some particulars. The people are governed by their own king, who is independent of every other state, and they have their proper language. In this country the north star is seen about two fathoms above the horizon. As well here as in the kingdom of Guzerat, which is not far distant, there are numerous pirates, who yearly scour these seas with more than one hundred small vessels, seizing and plundering all the merchant ships that pass that way. They take with them to sea their wives and children of all ages, who continue to accompany them during the whole of the summer's cruise. In order that no ships may escape them, they anchor their vessels at a distance of five miles from each other; twenty ships thereby occupying a space of 100 miles. Upon a trader's appearing in sight of one them, a signal is made by fire or smoke, when they all draw closer together, and capture the vessel as she attempts to pass. No injury is done to the persons of the crew; but as soon as a prize is made of the ship, the crew is turned on shore, with the recommendation to provide themselves with

another cargo, which, in case of their passing that way again, may be the means of enriching their captives a second time.

In this kingdom there is a vast abundance of pepper, ginger, cubebs, and cocoa-nuts; and the finest and most beautiful cottons are manufactured that can be found in any part of the world. The ships from Manji bring copper as ballast [probably Japan copper]; and besides this, gold brocades, silks, gauzes, gold and silver bullion, together with many kinds of drugs not produced in Malabar, and these they gather for the commodities of the province. There are merchants on the spot [Parsees] who ship the former for Aden, whence they are transported to Alexandria.

Having now spoken of the kingdom of Malabar, we shall proceed to describe that of Guzerat which borders on it. Should we attempt to treat of all the cities of India, the account would be prolix, and prove tiresome. We shall, therefore, touch only upon those respecting which we have particular information.

ART. V.—THE CHURCH IN INDIA,*

BY MR. M. N. DUTT, B.A.,

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HAVING regard to the limits prescribed for the paper, I must content myself with presenting the very important subject of the Indian Churches from two main points of view only. The questions involved in connexion with the subject are very momentous, complex and many-sided, and I shall be able within the compass of this short paper to touch upon only a few points, this paper being rather suggestive than exhaustive. I should be obliged if others would let this Association have the full benefit of their varied experience and mature thoughts, so that the important portion of Indian Churches may be carefully considered from different points of view taken by different persons. With this hope, I propose to consider the subject before us under the heads of Organization and Self-support.

*A paper read at the Convention of the Indian Christian Association of the N.-W. P. and Oudh.

The progress made in all directions by the Indian Christian Community is very encouraging and satisfactory, and we have every reason to be thankful to God for His blessings upon it. We have only to look back into the past and think of those harbingers of Protestant Missions, the two Danish Missionaries working at Tranquebar in the Tanjore District nearly 200 years ago,—we have only to call back to our mind's eye the heroic figure of Mudaliyapper, the very first Protestant Christian Convert in all India, who was baptized in the year 1707,—we have only to recall to our mind these humble beginnings of the Protestant Church in India—to be overwhelmed with a sense of gratitude and thankfulness for the rapid progress made by it. The number of Christians has increased during the present century beyond the expectations of the most sanguine. In 1872, the total number in all India and Ceylon was about 300,000; it is now about one million, of whom about 200,000 are communicants. Not only in number, but both educationally and socially the Indian Christian Community is beginning to occupy a position of importance and influence. Where has female education in India made so much progress as among this community? Among this community are to be found women who have with great credit carried off the highest academical distinctions at the disposal of the universities; among them are to be found cultured and accomplished ladies who will be valued as acquisitions in any good and polished society. It is true the Government is slow to recognise the important position our Christian Community is beginning to occupy and is destined to occupy in the near future; still the Government is already beginning to realise the fact that it is chiefly from our ranks, at least for the present, it has got to enlist female doctors, and female agents for the work of educating the women of India. Again it must have been noticed that the percentage of passes in University Examinations is generally higher among Christians than among Hindus and Mahomedans, proving that intellectually the Christian can hold his own in competition with Hindus and others. All this is very encouraging. Another cause for thankfulness is the increase of the Indian Native Clergy. Those connected with the C. M. S. alone now considerably out-number the European Missionaries. A similar increase is to be noticed in other Missionary Societies also. I may be allowed here to quote from a paper written by the Rev. W. T. Saththianadhan, Madras, who, on the subject of

the financial growth of the Indian Christian Community, writes: "Notwithstanding the great poverty which is the prevailing feature in all native congregations, their contributions towards the support of their Church and ordinances have been on the increase, and afford abundant matter for thankfulness. From 1851 to 1861, their contributions amounted to Rs. 93,438. For the year 1871 alone, the income was no less than Rs. 85,121. The present statistics in regard to this point cannot yet be obtained, but a lac and a half of rupees may on the lowest calculation be set down as the probable sum total of the contributions of the Indian Church." We are thankful for all these signs of improvement.

The subject of this paper is "The Church in India." The question which will be naturally asked is, does it mean one church and one organization for all India? I must confess I have no idea what it really means. I suppose the subject does include, among other things, the question of One Universal Church for all India, and, therefore, I cannot altogether ignore it. But, however desirable uniformity in Church polity may be, and we all would be very glad if it could possibly be secured, is it *practicable* to have uniformity? I have used the word uniformity advisedly. We must distinguish between *unity* and *uniformity*. Uniformity, however desirable, is not practicable in Church matters, and is, therefore, not absolute. But it is possible to have unity and eharity. If we content ourselves with union in Christ, we shall be happy; but if we set about to devise means for securing uniformity in Church polity and in elaborate creeds, we shall be disappointed. I do not think it is possible to secure but one Church organization. The many differences which exist among men preclude the hope of securing such uniformity in organization as will suit all. Even if one organization could possibly be effected by any means, we could have no assurance whatsoever of its continuance. One uniform organization seems to be quite an utopian idea. It can perhaps be secured if all Christians can unanimously resolve to deny themselves the privilege of exercising the right of private judgment on the subject of Church government.

I suppose no one will venture to suggest that Christians of different denominations are expected to readily give up their distinctive views; and that they are ready to become all Episcopalians, say, of the Church of England type.

Where is the authority or the binding force that will constrain denominations to give up their respective characteristics, and make them hold uniform opinions regarding Church polity? Unless we go the length of having an organization under the control of a Supreme Authority, a sort of infallible Pope, it is difficult to have One Church for all India. What we most need now is not so much outward unity as inward vitality, greater life and more enthusiasm. But although it is not desirable to impose a dead uniformity, it is necessary that points of difference should be made *as few as possible*. Cannot those Churches which possess numerous points of similarity, which have the *same doctrinal standard*, unite? When there is a *general* agreement in doctrine, it is waste of energy to prefer to remain in separate organizations. Let those unite who think that they do agree in essentials, so that in matters considered by them to be non-essential, there may be complete toleration, and in all matters there be charity and forbearance of faith. Our object at first should therefore be rather to reduce as much as possible the number of denominations than to waste time in dreaming of One National Church. This can be effected if Churches in India, which have the same doctrinal standard, will decide to unite. Minor points of difference should not be obliterated but tolerated. In this way, it is hoped, the number of denominations in India may be reduced to, say, three or four, so far as Protestantism is concerned. Prominence should be given to doctrines in which there is a general unanimity, and when points of contact would be increased under the guidance of the Holy Spirit, chances of fusion would be increased. The attempt towards unification should thus be at first in the direction of reduction and not in the direction of integration. This process of reduction will tend to still further reductions, and who knows but that the day may soon dawn when the Indian Christians of the future will under divine guidance see their way to still further reducing the points of difference and developing into one vigorous living Church?

It may be asked, has the time or opportunity come for concerted and organized efforts towards the reduction of points of difference? Yes, if only we would exercise the forbearance of faith. Yes, if foreign Missionary Societies were to forbear from burdening the Indian Christians with the demands of their own matured organizations, and if they would only leave their converts free to start from simple

beginnings, and allow them to educate themselves into such developments as might come naturally to them, under the leading of God's Spirit. The organizations of Europe have been in existence for several centuries. We should learn and derive instruction from their long experience; we should not throw overboard all this accumulated experience of past ages. It will be foolish to do so. The organizations of Europe are finger-posts for our instruction and guidance, and we should adopt therefrom all that is good and all that is suited to us. At present, the Churches in India are mere reproductions of Churches and denominations in Europe. We have to gradually work our way towards a finished constitution that will suit us and yet not conflict with the essentials of Christianity. But now should we work towards this desired end? Here the real difficulty begins. Many schemes and plans have been proposed, but it is found difficult to work them. I need not trouble you with a recapitulation of these schemes. I will, however, give you one of these, the scheme of Mr. Kali Charan Banerji. He says, "In view of securing unity and native development, we must start with as simple a basis as possible. There must be no cutting and clipping where substantive Christianity is in the question; substantive Christianity must be inflexible and no tampering with it could be for one moment tolerated. In addition to the enforcement of substantive Christianity, it should be enough to lay down a few rules, binding on all, calculated to subserve the requirements of orderly worship and systematic evangelistic effort, it being understood that where there was no rule laid down, there should be tolerated freedom." Mr. Banerji advocates the 'Apostles' Creed' as the basis to start with. Subscription to that Creed and the appointment of committees to regulate the maintenance of Christian ordinances might, he thinks, be sufficient for the purposes of a starting point, and such a basis, it is believed, would lay an effectual foundation for the Church in India, if only the Foreign Churches were prepared to exercise the forbearance of faith.

Now, whatever scheme be proposed for the organization of the Church in India, of one thing we must be certain. It is this,—the Church should be so organized as to bring out native talent and native leaderships. Foreign men and money may be directed, at least for some time to come, to supplement evangelistic work among non-Christians, but the Church of the faithful of the land should, I think, be so orga-

nized as best to bring out its own capabilities to the fore front, so organized as to bring out what is now latent. The capabilities of the old and the young, of men and women, of the highly educated and the lowly endowed, should all be utilised. The scheme should tend to bring out *the full working powers of the whole Church*, which should be encouraged by all means to put forth her enthusiastic and consecrated benevolence—Now-a-days owing to apathy in certain quarters and the non-employment of all the available resources of the Church, much useful energy lies latent or is simply wasted. This can surely be remedied and something be done to secure the full working powers of the whole Church. In connexion with this subject, I venture to suggest that out of each congregation one or two of the best men, who support themselves by secular work, may be ordained, so that they may with propriety help the pastor, whenever necessary, in the performance of the religious ordinances of the congregation. It is by recognising as assistants to the pastor one or two of the members of the Church who support themselves by secular work, and it is by ordaining them that the Indian Church will show her vitality, and this arrangement will pave the way to her independence in due course of time. Ordination is necessary for the sake of propriety and decorum, and I take for granted that these secular workers must possess all those qualifications which are ordinarily expected in a candidate for Holy Orders. May the day soon dawn when the Churches in India will receive ministration from men who support themselves independently of those funds which are set apart for evangelistic purposes, and who are spiritually fitted for the responsible work,—men who minister to the Church and are no burden to her.

This leads me to say a few words on the subject of pastors. For village Churches and Churches in small towns, the pastor need not be a man either highly endowed or of much learning. But for large towns and for places where an educated and cultured congregation exists, it is very desirable to have pastors who should be men of education and mark, as well as of piety. Such men will be listened to, and we must remember that in large towns, it is desirable to have Christian Pastors who should in no way be inferior to the leaders of the non-christian communities of the place. For carrying on much of the ordinary evangelistic work and for the oversight of most Christian Congregations of to-day, a highly cultured man is not a necessity. A razor is not needed to trim a hedge.

Still, for large towns, Pastors should be men of education, able to read and understand English literature and able to give their people the benefit of the centuries of experience and research of the Churches of Europe. No one will venture to affirm that we do not need the services of men who are qualified by the study of Church History to take the lead in the organization of the future Churches of India. In all our plans the character and influence of the pastor is a factor too important to be neglected. The influence for good of the Christians residing in a place, upon the Hindus and Mahomedans, depends considerably upon the character and stamina of the Pastor.

(II.) *Self-support.* By a Self-supporting Church, I mean a Church which, first, contains within its own ranks suitable men for the pastoral charge, and secondly, a Church which can entirely maintain and support its Pastor. Self-support thus includes a dual idea. There are at present great difficulties in the way of making the Church Self-supporting in either of these senses. The Christian Community in India is too much divided into denominations to be able to act in concert, and small communities must find it difficult to choose suitable Pastors from within their limited ranks. If the different sects amalgamate on the principle of a common doctrinal standard, as suggested above, this difficulty will be greatly removed. As regards the question of supporting the Pastor, it must be admitted that the Indian Churches were not originally founded on this principle. They were founded rather on the principle of help from without, and the Churches have thus gradually got so much accustomed to looking for foreign help that they have well nigh forgotten the duty of self-help.

A pauper often helped by others remains a pauper always. Dependence is the condition of the Churches now. The Native Christian is not much to blame for this. The idea of supporting religious teachers and of paying for spiritual ministrations received, is certainly not a foreign one, but quite natural and indigenous to this country. Do not the Hindus constantly recognise this principle? Besides large offerings to their priests, do they not spend much in building temples and in constructing works of public utility? There are over 400 Brahma Samajes in India, mostly in Bengal. The Brahmos have erected places of worship and they support a few ministers also. Evidently they consider it to be their

duty to pay for the spiritual ministrations received by them. How is it that only Indian Christians are apathetic? I think they are not naturally averse to giving, as is commonly supposed, but that circumstances have made them what they are. When they were Hindus and Mahomedans, they were ready to contribute to the cause of their religions; why after conversion do they think it proper to tighten their purse-strings? I cannot believe that conversion to Christianity tends to dry up the fountains of charity. The system of organization established by the Foreign Missions is mostly to blame, and when the convert is placed under that system, his views on the subject of money contributions undergo a great change. He finds that every detail of organization, the ordinances, and also the Pastor, are in the hands of the Missionary. He also finds that the Catechist's position depends more on the good-will of the Missionary than on that of the people, and so the convert feels more and more that the whole affair is one with which he himself has but little to do. Human nature likes to shirk responsibility. People do not like to give anything for the support of a scheme with which they have little to do.

To remedy this state of affairs, I venture to suggest,—First: that every Christian should be taught to think that it is his bounden duty to support the Church and the ordinances. We must bind ourselves to act upon some fixed principle. We shall do well and bind ourselves to give *at least* as much for religious purposes as we would have given if we had remained Hindus or Mahomedans. Secondly: we must not forget, in this connexion, the power of little. The small contributions of the many are more valuable and more to be desired than the large donation of one or two rich members of a congregation. If ten rupees be raised by two-auna contributions from eighty persons, the fund is on a more secure basis than it would be if the ten rupees had all been contributed by one person. In the latter case, the money depends on the one person's goodwill, and may be stopped by his removal from the station or otherwise. Thirdly: the people should be encouraged to give at a time when they are able to give and when they are in the mood to give. In occasions of happy domestic occurrences, and on the occasion of the anniversary of children's birthdays, the people should be taught to express their thankfulness in a better way than by simply giving a grand banquet followed by fireworks. The duty of giving on such occasions should be explained and in-

enlucated from the pulpit more frequently than is usual at present. Harvest Thanksgiving ought to become a fixed institution in every congregation. Nothing presents to the mind so objectively our dependence on God for material blessings and earthly prosperity as the Harvest Service. These services are always refreshing and the people always like them. Why should we not have them regularly every year? Fourthly: with a view to strengthen the Church and to make it more self-supporting, the Missionary Societies should very slowly and cautiously withdraw from providing funds for the spiritual ministrations of Christian congregations. Christians in this country are notoriously very poor, and they cannot under the present circumstances entirely support their own pastors, however much they may long to do so. The C. M. S. principle of withdrawing every year one-fortieth of the grant given towards the pastor's salary is a very good one, and should, I think, be universally adopted in India. It is hoped that after twenty-five years more the C. M. S. congregations will entirely support their own pastors. Fifthly: benevolent organizations of all kinds should be systematically worked and encouraged, so that the people may be gradually taught the blessedness of giving. Clothing Clubs for providing winter clothes to indigent Christians may be started in connexion with every Mission hospital and every Christian congregation. Sixthly: the people should be taught the virtue of thrift, and should be exhorted to save something against a rainy day. No one cheerfully gives but he who regularly lays by what he intends to give in charity. We cannot hope to have a Self-supporting Church so long as the virtue of thrift is not more generally cultivated. It were to be wished that the virtue of saving had been more frequently inculcated from the Pulpit than it is now. Committees for periodically lecturing to the people on the subject of thrift and the duty of joining Provident Societies may be found either in connexion with this Association or the Local Associations in the Province. The members of the Committee should deliver a course of lectures, visiting all the large towns, explaining to the people the advantages of Life Insurance and Family Pension Funds, and also putting them in the way of joining such funds. Lastly: when the people will have in their own hands the nomination of pastors, they will contribute much more liberally and willingly towards their support. Imposition of pastors upon the people from outside checks spontaneous liberality.

As regards the salary of the pastor, I think one guiding principle should, generally speaking, determine it. The pastor's pay should not be very much above the average income of the members of his congregation. If a larger salary be fixed upon, the people would be unwilling to support the pastor. The people, especially among them the evangelists and catechists, who largely do the same kind of work as the pastor, and perhaps also take turns with him in preaching to the congregation, cannot be expected to see the reasonableness of being urged to give liberally out of their own smaller salary to augment the larger salary of the pastor.

I will conclude by quoting the words of an experienced Missionary: "I know that Indian Christians will give out of their poverty, but I am no authority on what they will do out of their riches, save that I know some of the grandest giving on earth has been on Indian soil for a false religion. What will Hindus not do for the true if rightly taught?" The time is coming when the dwellers in the plains and the hills and jungles will flock to Christ's standard, and help to build up His Church in India.

"They come, they come! those exiled bands,
Where'er they rest or roam;
They've heard Thy voice in distant lands
And hasten to their home."

ART. VI.—GANJA SMOKING IN RAJSHAHI.

BY D. MORISON, ESQ., M.D., RAMPORE BEAULEAH.

I.—Prevalence.

IN this district of Rajshahi the habit of Ganja smoking has long existed, beyond the recollection of the oldest inhabitant; and I am not aware that any reliable information is now available as to when its cultivation began in the district. At the present time the habit of smoking the drug is very prevalent and is said to be on the increase in the town of Rampore Beaulah. This increase is said to be due to the increased price of liquor causing some who were addicted to that stimulant to begin smoking Ganja. There is no doubt that the slight increase in its cost to the consumer, when the price was enhanced a year or two ago, did check the consumption; but this, as stated above, is more than counterbalanced by the numbers who have ceased to

take liquor and who are now taking Ganja instead. I believe this now to be correct:—There is a steady spreading of the habit in moderation, the enhancement preventing excess among the very poor or the ordinary labouring man.

On inquiry I find that the habit is most prevalent among the Muhammedau labourers, the Hindu devotees, bricklayers, cartmen, carpenters, blacksmiths, tailors, fishermen, milkmen and the ordinary village ryot. I caused a census to be taken roughly of a Muhammedan village a few hundred yards from my house. The number of adults is about fifty and of these 30 are known to use Ganja—some in moderation, others to excess. Moderation would mean two smokes a day; excess, every two hours. In this village some are cartmen or day labourers, some cultivate their few biggahs of land, others are carpenters or bricklayers. This would show the high average of 60 per cent. addicted to the use of the drug. I do not suppose, however, that anything like so high a percentage prevails among the villages in the district outside the town.

II.—*The formation of the habit.*

(1.) The fact that this habit has the high sanction of the Hindu Religion, is itself a potent factor in the origin of the habit—Shiva himself being devoted to the use of the drug.

(2.) The cheapness of Ganja, even at its now enhanced price, tempts the curious and unwary to begin its use. (3.) There are facilities for obtaining it—shops being conveniently placed throughout the town at chosen centres. We have five or six shops for a population of 20,000 inhabitants in this town.

(4.) The mode of smoking the drug promotes its spread, and is well adapted for initiating new recruits. The smoker never, except under exceptional circumstances, smokes alone; he cannot afford to do so. The least he can buy is one pice worth, which will not satisfy even one man who is a little accustomed to the drug, and he has therefore to buy a larger quantity—two, three or four pice worth at a time, to afford a satisfactory whiff; but when he has done so, he is not able to consume it all; and if no one joins him to share the smoke, the remainder is lost, which is an extravagance he cannot afford. It is therefore always smoked in company, and each smoker pays his own share or they take it by turns to supply the pipe, so that the cost falls equally on all. Usually, however, the man who has most cash is the hardest smoker and has the greatest outlay. The present price is 6 annas per tola, and an ordinary smoker if he smokes three times a day will spend

five to six pice a day. The coming together of groups of smokers to gossip and tell stories attracts others, especially young men who are easily induced to try the seductive pipe and thus readily fall victims to the habit. I know of two such centres within half a mile of my house—one a blacksmith's shop, the other a shop for selling rice, salt, oil, &c.; but the shop-keeper and the blacksmith are themselves Gauja smokers.

III.—*The physiological effects of smoking Gauja.*

I find references to and quotations from the works of Sir W. O'Shaughnessy scattered over Indian medical literature on this subject. I have not tested by actual experiment the accuracy of his opinions; but I find ample corroboration of his conclusions regarding the physiological action of the drug in the popular rhymes or slokes current among the Gauja smokers. This seems to me of great importance—the smokers themselves corroborating the scientific conclusions of an expert who has thoroughly investigated the drug. The opinions of outsiders as to the good or evil effects of the use of the drug may differ, but there can be no appeal from the verdict of the Gauja smokers themselves when they embody their experience in popular rhymes or "slokes" which are repeated daily with approval and emphasis whenever a few meet together to enjoy their pipe. I have collected a few of these slokes from the smokers themselves, although they are very reluctant to repeat them when asked to do so, feeling ashamed of the habit and all that is associated with it.

A.—*The Exhilaration.*

To illustrate the exhilaration and sense of greatness or exaltation that is one of the prominent effects of the drug, some "slokes" are repeated by the smoker which may be freely rendered into English as follows—

"When I take the whiff of Gauja,
As King or Emperor I am free;
When I smoke the Gauja fully,
I in my dreams a King may be."

The same ideas are expressed in the form of a soliloquy— which I translate as follows—

"When I smoke the Gauja,
Oh thou foolish mind,
Swift dispelling all thy sorrows
In sweatmeats pleasure find.
When I smoke the Gauja,
A lac-priced elephant I take.
Wait, my soul, a little longer
And you a prince I'll make."

In another "sloke" the smoker, while crushing and mixing the drug with water in the palm of his hand, defends its merits to the uninitiated, who call him by the opprobrious name of "Ganjakor" or Ganja smoker. He tells of the delight he has in preparing the drug, and likens it to a ship which has come to take him away to the land of Visions:—

"Thou knowest not the power of Ganja,
Who call'st me a Ganjakor;
Float the Ganja in the water,
Crush, with joy, a little more,
Yet another rub to finish.
Now the ship has come for me,
Oh, thou mighty Ganja, all hail to thee!"

These slokes indicate clearly one of the physiological actions of the drug, viz., that in the imagination of the smoker it gives him pleasant visions and exalted ideas of his own rank and riches.

B.—Its Aphrodisiac action.

There are other "slokes"—and they are most numerous and most difficult to get as the smokers are ashamed to utter them before ordinary people even,—which describe the aphrodisiac action of the drug. I give samples of the least offensive of these which may indicate the character of those commonly current among smokers on this action of the drug. The fruit of indulgence in the three chief intoxicants, Ganja, opium and liquor is described, as regards its several stages, thus:—

- 1st. The lovely maiden gives delight;
- 2nd. My teacher scolds me from his sight;
- 3rd. To pain and anguish I'm reduced;
- 4th. Rheumatic pains in me produced;
- 5th. The mercury pill I now must take;
- 6th. With bowl and tears my begging make
- 7th. With heavy heart and tearful eye;
My days are slowly passing by;
- 8th. Now comes my sad, my last condition;
I pass from earth into perdition."

It is presumable that the poor victim who composed the "slokes" had arrived at the 7th stage of his sorrowful journey, and was awaiting the final doom which he thought he deserved.

The following "sloke" written by a Hindu, contrasts it with opium and liquor, and sings the praises of his favourite drug—

"What the joys of Ganja, Babu?
 You request me to relate:
 By one whiff she wafts me heavenward
 To the feet of Mahadev,
 The opium eater's box is there,
 The opium smoker's pills prepare.
 The drunkard's face the pariahs lick.
 But Ganja's merits who can measure?
 She is to me my life's own treasure."

The influence of the habit on conjugal life is thus described by another, probably a Muhammedan, as phrases are used that are only current among Muhammedans in Bengal. He describes the aphrodisiac action of the three intoxicants putting ganja first, opium second and liquor third, thus—

"The Ganjari's wife in him delights,
 The opium's wife's a widow quite.
 The drunkard's wife says, coming see
 The sacred bull has come for me."

There can be no doubt that these slokes describe the subjective feelings of the smokers under the influence of the drug; and that these effects are—

1st.—The production of pleasurable exalted visions or delusions; and

2nd.—The increase of sexual desires.

It produces impotence in man as a natural result of over-stimulation. In excess it ultimately obliterates the sexual desire and makes the subject indifferent to every desire mental or physical. To produce this effect is the object of the Hindu devotee when he indulges to excess. He becomes oblivious of all desire, set free from all worldly or temporal attractions and all mental desires. The mind, they say, is thus put into the divine attitude of neutrality or equilibrium, poised between desire and non-desire.

The mode of smoking in companies attracts young lads to hear the stories; and they taste the pipe and easily form the habit. I was more than surprised to find that even boys from 10 to 15 years of age club together and buy ganja to smoke. Boys carrying bricks and mortar for bricklayers I found doing so. It utterly demoralises a young lad. The sexual desires are so stimulated that if he can afford it, he will spend his days and nights with prostitutes. Laziness follows over-stimulation of muscular and sexual functions.

C.—The third effect is its stimulation of muscular energy.

The workman who takes ganja finds that it gives him a sense of increased muscular energy or power, rendering him active and even eager for work under its first stimulation, so much so, that a labourer can carry a heavier burden, a workman perform more work, and the traveller perform longer journeys without any sense of appreciable fatigue. This stimulation only lasts two hours, after which it must be renewed or he sinks down exhausted and helpless. These excessive calls upon his vital energy increase the demand for stimulation which the smoker must supply by more frequent recourse to the pipe or leave his work undone. With this excessive waste of energy there is progressive emaciation which in time reduces his body and enfeebles his mind. On the other hand if he can use the drug in moderation—a rare possibility—he may retain a fair muscular exterior, seemingly well nourished, for years. I know such men who have been smoking ganja for 15 years or more, and yet do not seem physically deteriorated by its use.

D.—Its influence upon the mind.

The ganja-smoker, even when using the drug in moderation, soon suffers mentally. When not under its influence he is dull, lethargic, quiet in mien and reticent in speech. His will-power seems to suffer, he is not sure that he can do anything right, and he shows a tendency to be led or to be dependent on others; but when roused by some provocation he is liable to give way to the most uncontrollable rage as shown by his words and actions. This seems such a contrast to his usual quiet inoffensive manner that one would not expect it unless he had evidence of it by seeing one in such a condition. This want of control I would expect to be more manifest in one who naturally was of an irritable temper. It seems this condition is induced not while under the influence of the drug, but about the time when he should take the usual dose of the drug—that is when he is being deprived of it. There is a man said to be insane from Ganja smoking in the Rajshahi jail, who a few months ago at Nattore (a town 30 miles from Beaulah) asked a Ganja shop-keeper for Ganja; but having no money to purchase it, the shop-keeper refused to supply him. He immediately attacked him without premeditation or warning, and killed him on the spot. Whether he was insane at the moment of

committing the murder or not is not quite clear, but he has at least feigned insanity ever since. My deliberate opinion, after giving the subject considerable attention, is that the insanity produced by the drug has been overstated. The irritability of temper produced by the want of it is a fact; and that it gives a fearless courage, a courage that does not see the dangers or results of the course of action followed, is also I think fairly established. I can quite understand that a naturally unstable brain under such stimulation might suddenly develop into acute mania of a homicidal nature. I am informed that if the drug is kept from the subject the maniacal symptoms pass off and he regains his reason. I do not think that the people suffering from mental or brain disease take to ganja to alay their sufferings. I rather look upon it as the natural proportion of weak brained humanity who like others have taken to Ganja from the influence of example. As the habit spreads the proportion of insane persons will be found I believe to bear a close relationship to the proportion of unstable or weak brains in the community from which the "Ganjakor" or smoker comes. It is, of course, true that deficient self-control in a smoker leads him to go to excess more speedily than the man with vigorous intellect and possessed of self-control. The weaker will yield first in all such cases and is less liable to recover itself. I am convinced that Ganja weakens the will-power, making the man liable to be influenced by others from *without*; and if so, more liable to be influenced from *within* in moments of anger or under provocation or delusion.

V.—*Its action on the Respiration.*

It has been noticed that ganja-smokers get breathless with sudden exertion, such as running. This applies to confirmed chronic smokers; they have shortness of breath, which ultimately ends in spasmodic asthma and bronchitis. I have a number of such cases under treatment; but unless they leave off the habit there is very little hope of curing them of this disease.

This asthmatic condition seems to be the last stage of the ganja-smoker's career; but many of them escape it who have been 10 years addicted to its use; sooner or later, however, this wretched condition supervenes and the enfeebled constitution goes tottering into the grave.

VI.—*Its use as an anodyne.*

It is used as an anodyne for relieving pain, but it is not to be compared with opium as an anodyne; and the habit is

rarely begun for this purpose, indeed, I question if popularly this virtue of the drug is known.

VII.—Can the habit be given up?

I believe it can, for I know several who have abandoned the use of the drug after years of indulgence, and who are greatly improved in health thereby.

The want of it is greatly felt, and pains of a rheumatic character rack the joints for some days after it is stopped, but no other inconvenience is suffered.

VIII.—Is it beneficial or harmful?

I consider it altogether harmful for the following reasons —

1. It leads sometimes, not always, to insanity of a dangerous kind
2. It stimulates and ultimately destroys the sexual function.
3. It leads to deterioration of body by over-stimulation of physical energy.
4. It produces spasmodic asthma and bronchitis in long confirmed smokers.

It seems to me that these evils counteract any real or supposed benefit it may be supposed to confer on those addicted to its use.

IX. *What remedies, if any, would you suggest to control or diminish the consumption of the drug?*

1. I would have it cultivated only for medicinal purposes and safe-guarded as poisons are safe-guarded in every civilized country; or

2. I would increase the cost of it to the consumer and put it beyond the reach of the ordinary labouring man while diminishing the number of shops licensed for its sale.

Would that not give rise to the secret growth of the plant and smuggling?

No, because the plant is well known all over the district, easily detected and impossible to hide. A few rupees reward offered would be sufficient to keep down the secret cultivation and prevent smuggling or illicit sale.

I can find no sufficient reason why it should be cultivated by the Government except that of Revenue; and the amount of Revenue is not great, as will be seen from the fact that in the Rajshahi Collectorate the total Revenue is only Rs. 34,926.

ART. VII.—HEMP DRUGS IN BENGAL.*

BY REV. W. B. PHILLIPS, UNION CHAPEL, CALCUTTA.

THE appointment of a Government Commission lends special interest to this subject at the present time. People in England are waking up to the hurtful effects of these drugs upon a portion of India's population. It behoves Missionaries at least not to be behind their English friends on a matter of this kind. Yet it is easy to live in India and remain entirely ignorant of all but a fraction of the harm that is being done by either Hemp Drugs, Opium or Alcohol. The population is vast, close intercourse with the people is difficult, facts do not drop ripe into the mouths of slumberers, Government reports are not always easily obtained, time to collect and digest facts is none too plentiful with Missionaries. The present paper will aim to put forth briefly the main facts relating to Hemp Drugs in Bengal; and to throw out some reflections upon the great questions involved in Government relations to all intoxicants.

In a direct line north of Calcutta, at a distance of 130 miles, on the other side of the great Ganges, lies the district in which Hemp Drugs are chiefly grown. Whenever you travel to Darjeeling you pass, during the night, through the Eastern portion of this district. The excise report says:—"Ganja is grown in a compact tract of country, with a radius of about 16 miles, lying in Rajshahi, Dinajpur, and Bogra; but the largest portion of it is situated in Rajshahi." The chief town in Rajshahi is Rampore Beaulah where our friend Dr. Morison, of the English Presbyterian Mission, has been labouring for about seventeen years. And he has furnished a most valuable report upon Ganja, which is given above.

Ganja is by far the most important of the Hemp Drugs, but, besides that, there are two others, *viz.* Bhang and Charas, and a compound called Majum. It will be well to define each of these products of the hemp plant. I have also some specimens of all these drugs, and these I will show with each definition.

1. Ganja is the dried flower of the female plant. It is prepared in three different ways for the market and there-

* Paper read at the Calcutta Missionary Conference, Nov. 13th, 1893.

ore goes under three names, *viz.* Flat Ganja, Round Ganja, and Choir Ganja. Of these it is the Flat Ganja that is most used.

2. Bhang, which is also called Sidhi, is the dried leaves and seeded flowers of the plant. It is very much cheaper than Ganja, and does not need such care and labour in preparation.

3. Charas is the resin which exudes from the flowers and leaves of the unseeded female plant. The Excise Report says:—"Charas probably represents the essence of Ganja in its greatest purity and strength." It is therefore worthy of special note that the revenue from Charas has gone up in the past five years from Rs. 2,000 to Rs. 7000 in round numbers.

4. Majum is compounded of Hemp Drugs and other materials, sweet to the taste, very intoxicating, and usually eaten as a sweetmeat.

Leaving out of consideration Bhang, Charas and Majum, we will give chief attention to the principal drug. The total quantity of Ganja disbursed from the Rajshahi store-houses during 1891-92 was 6,952 maunds. Of this, some was sent to Assam, Nepaul, and the North-West Provinces. But the great bulk was used in Bengal itself; 5,677 out of 6,952 maunds were consumed in Bengal. It is with this quantity that we shall deal. We will reduce it to seers, pounds and tolas, as those weights convey much more definite impressions to our minds. We thus get in round numbers 227,000 seers, 454,000 lbs., 18,000,000 tolas. Taking the population of Bengal at 71,000,000 this gives about one tola to every four persons. But of course this is a most misleading way of calculating. It is understood that Ganja is smoked by only a portion of certain classes of society. But it is something to notice that when the consumption by this section of society is beaten out thin it will cover the whole population of Bengal to the extent of a quarter of a tola to each person.

Two important questions arise in considering this consumption.

1. Supposing it to be fairly stationary, what is the probable regular out-turn of evil connected with it? and

2. Is there evidence of growing consumption? or a likelihood of such growth?

1. Supposing the consumption to be stationary, we have still to face the physical and moral effects of this drug upon

those who consume annually these 18,000,000 tolas. The Lunatic Asylums in Bengal return a total of 210 inmates arising from smoking ganja. This amounts to about one-fifth of the whole lunatics under confinement. In the report of Lunatic Asylums for 1892 there is the following passage:—"The Lieutenant-Governor desires that the Inspector-General of Civil Hospitals, when inspecting the Asylums, will enquire into some of the cases attributed to ganja smoking, and ascertain upon what data this diagnosis is based. The suggestion has been made that it is as reasonable to suppose that excessive ganja smoking may be due to insanity, as that insanity may be due to excessive ganja smoking." One cannot but wish that such a remark had never been made.

It was in 1876, that my attention was first called to insanity as an effect of ganja smoking. The Superintendent of the Calcutta Lunatic Asylum pointed out to me a crowd of 100 men who had all lost their reason through smoking ganja. At the time I was too new in the country to take in the full significance of the fact, but it struck me very much; and it has often since, in the light of other facts, formed a painful subject of reflection. In the Murshidabad Lunatic Asylum in 1890 I also found 51 ganja victims, and was further told that an average of 12 entered yearly from the same cause.

One man who is now an earnest Christian has described to me very graphically some of the effects of ganja smoking as experienced by himself when he was a Muhammedan; and I find his testimony confirmed by others. There are also further effects which are generally known and acknowledged by the people. I will briefly state the evils that are commonly believed to afflict ganja-smokers.

1. The body seems to dry up.
2. The body gets weak, so that a man falls with a slight push.
3. The lungs are generally affected, and bronchitis often results.
4. The eyes become dull and bloodshot.
5. The lustful passions are much excited.
6. The mind gets full of horrible imaginations.

This is a very striking and terrible effect of the continued use of ganja. My informant had suffered severely in this way, and described one night when he could not sleep, and was driven out of his hut into the darkness to try and escape the dreadful visions and fears that floated through his imagination.

7. Ganja-smokers become exceedingly irritable and are easily provoked to violence.

8. At length the mind becomes dull and listless, so that a man's power to earn a livelihood becomes less and less.

9. The habit shortens life. Ganja-smokers usually die early and under certain very marked symptoms.

Interested parties, who are either too much concerned with the cultivation and sale of Ganja, or too much overpowered by revenue considerations, may and will explain away all these effects, and even tell us that Ganja is a Divine provision for the happiness of men. But we are getting accustomed to these visions of interested or indifferent parties, and very properly suspect the worth of their testimony. But unfortunately they represent the vast majority in their terrible indifference to the underlying moral and social evils which are blighting the lives and homes of thousands as the direct result of indulgence in intoxicants. But the day will come when human pity and sober truth will have a hearing. Among such intoxicants, Ganja is a great curse, and I do not envy the man who either from ignorance, indifference, motives of gain, or concession to the cry for revenue, allows himself to call it a blessing.

2. But we must now say a word about the second question connected with consumption. Are there evidences of any considerable increase of consumption? or, Is there a likelihood of such increase?

The revenue is probably as fair a guide as any to the increase or otherwise of consumption. We might look at the area cultivated, but owing to floods, and also to the loose way in which area has been calculated this does not form so reliable a basis as revenue for determining the question. The revenue for the last five years does not show any very considerable increase. In 1887 it was in round numbers, Rs. 22,45,000; and in 1891 it was Rs. 22,92,000, showing an increase of Rs. 47,000. During the same time revenue from Bhang or Sidhi had gone up from Rs. 42,000 to Rs. 48,000; and that of Charas from Rs. 2,000 to Rs. 7,000. It will be seen therefore, that whilst (excepting the case of Charas) there has been no great increase in consumption, yet there has been steady advance.* Nor must it be forgot-

* Since writing the above I have gained access to a larger number of excise reports; and the report for 1892-93 has been published.

The following facts appear. (1) Revenue alone is not a safe guide as to consumption. (2) The small but steading advance in consumption

ten that Rs. 47,000 increase in Ganja probably represents a much greater ratio of mischief than the same advance of revenue from alcoholic drinks.

As to whether there is likelihood of any considerable increase in the consumption of Ganja and other hemp drugs, I confess to grave apprehensions with regard to all such intoxicants in India. These apprehensions are founded upon three main grounds:—(1) The gradual loosening of the old ties of society, (2) The increase of people whose gain lies in the direction of growing consumption, (3.) The inherently vicious tendency of our licensing system.

1. As to the loosening of old social ties, it seems evident that this will increase more and more under the influence of Western teaching and manners. Among the higher classes the disregard for old ideas and customs is becoming more marked year by year. The lower classes are certain to be increasingly affected by these changes. The natural tendency is a greater readiness to take up with bad habits of every kind, and particularly with those that promise pleasurable excitement or temporary relief from care. Hitherto the good sense of the people seems to have kept the masses from following the evil example of their ganja-smoking god Shiva; but how far this good sense will serve them in the growing looseness of manners is a great question.

2. Touching the increase of people whose gain depends upon a growing consumption of intoxicants, we may say that this is one of the gravest perils of society. At present Government itself is the chief producer and the chief gainer by opium and ganja. But there are swarms of people who share in the gains of the traffic, and Government license and connexion gives a respectability to the traffic which saves it from the public execration, that it might otherwise get. If Government were to abandon production, but hold

contended for is seen between the years 1878 and 1891. (8) In the last two years there has been a marked decrease of consumption. (4) The number of shops has also decreased. In reference to the marked decrease of the last two years two facts should be noted: (a) In 1891-92 "a great rise took place in the price of Ganja owing to a very short crop: flat Ganja (to which class two-thirds of the quantity consumed belongs) rose from Rs. 18 to Rs. 20 in 1890, to Rs. 50, and Rs. 70 in 1891."—Excise Report 1891-92, sec. 26. (b.) "Though there is a falling off in the total consumption of the year, the duty receipts shew an increase, as compared with 1891-92. This is due to some extent to a considerable increase in the consumption of Choor, the most highly taxed variety. Choor Ganja contains the least quantity of wood and other useless matter, and the decrease in the total consumption is more apparent than real."—Excise Report, 1892-93, p. 339, sec. 140.

by revenue, the case would become worse. Vested interests would increase on all hands until India became as bad as England in this respect. If Government gave up both production and revenue, and confined itself to protecting the people, the case would be different. Dealers will naturally push consumption to the verge of possibility. Money is their object, and they cannot afford to study public morals and happiness.

3. Coming to the inherently vicious tendency of our licensing system we may well give it our best thoughts. (a.) Hitherto it has been assumed far too easily that heavy taxes upon intoxicants are powerful means of checking consumption. Within certain limits such a check is undoubtedly felt; for men as a rule cannot buy the same injurious quantity. But where a taste for these things is formed, even heavy taxes are paid out of the degradation and misery of wives and children. And even within the limits of what is called moderation families suffer to an enormous extent from the vast sums that go into the exchequer through this tapping of human weakness. I therefore do not believe that such taxes are anything like the valuable restraint that they are supposed to be. (b.) Then the immense value of the revenue to Government is a steady powerful force, acting through all excise officials towards increased consumption. With such a system in vogue it is simply mockery to talk of Government honesty in wishing to save the people from these curses. Government is fairly represented by Bunyan's character, the great-grandfather of Mr. By-ends, "who was a waterman looking one way and rowing another." The usual rowing of Government is towards revenue, and only the "lookings" go towards the welfare of the people. It must be so. The thing is inherent in the system. And its most gigantic development is to be seen at the present time in relation to alcohol in the British Islands. Until Governments free themselves from any money advantages from these dangerous traffics they will not have a clear eye to look upon them solely with regard to the welfare of the people. At the present stage in the controversy it seems almost absurd to speak of such a time. But it does not seem quite so absurd in India as in England. In this land at present the masses of the people are not wedded to the notions of either the necessity or beneficial advantages of alcohol, opium or ganja; and they have strong opinions and painful experiences of their terrible effects. And even as

regards England the idea of a time when alcohol shall not do anything for revenue is not so Quixotic as may at first sight appear. The next great move will be one towards Local Option. By degrees Municipalities and Country Councils will strangle the Publican Vampires. Total abstinence and temperance will steadily gain ground. Revenue from alcohol will decrease. A day will come when the bloated carcass of Bacchus will be more shrivelled up. He will not be quite so heavy to cart away, and drop into his native hell. I believe the day will come when even Christian nations will rise to the elevation of some heathen Governments, and "refuse to derive revenue from the vices and misery of their people." It is a time that will be a long while coming because of its close connexion with more taxes upon wholesome things. For if Governments are to derive revenue only from wholesome sources, then virtuous people must be prepared to pay more for their good things. And I fear that we are all far more ready to air beautiful theories of virtue for the practice of Governments, than to accept heavier burdens ourselves. And this is a subject to which I believe Christians will have to give much more attention and teaching in the future than they have done in the past. It is easy to blame Government for drawing revenue from dangerous sources, but it is hard to teach the public to accept larger taxes upon wholesome commodities. Yet in fairness to our Governments we must try to help in this revenue question by educating people up to a higher standard. It ought to cause us all shame that we enjoy so much of our very food and clothes and protection at the expense of the vices and misery of our fellow-subjects. Those who are just now troubled about taking grants for education because of the opium traffic, might turn a little doubt upon the eating of their bread and butter for the same reason.

The present inherently vicious tendency of our licensing system bears upon the future of Ganja in common with all other intoxicants. If Government would say concerning the 22 lakhs derived from this source:—"We are resolved henceforth to derive no revenue from Hemp Drugs," I believe there would be no serious difficulty in putting down their consumption to a large extent. Of course it would take time, and many victims would probably simply move over to alcohol. But a grand benefit would be gained for India if it could be delivered at once from the Opium and Ganja traffics. The war against Alcohol is a much larger

affair and will take a longer time. But the consumption of Opium and Ganja in India itself has not yet reached those gigantic proportions that seem to defy reform. Government might at this stage deal with both these traffics so as to save this Empire from a great, increasing, and terrible debauchery. If, however, in dealing with either Hemp Drugs or Opium, Government simply renews its virtuous protestations and still holds on to cultivation and revenue, there are no real prospects of curtailment. The licensing system will inevitably tend to foster an ever-growing consumption, and an ever-increasing demoralization of the people.

I have dealt thus largely with the revenue aspects of this question, because *there* lies the greatest obstacle to reform. And whilst I maintain that moral reformers are not bound to show Governments the way out of revenue difficulties, yet on the other hand I cannot forget that every subject of the British Empire has a duty to help to the best of his ability in discussing the difficult public questions that embarrass Government; and also to do his own share in educating public sentiment. If the Government of India will wash its hands entirely of all gain from the traffic in Hemp Drugs, I believe that it will take a great step in the right direction; that disuse of these drugs will be largely secured; that many thousands will be benefitted; and that a grand step will be taken towards a radical change in the attitude of Governments towards all intoxicants.

May God grant a speedy coming of the day when Governments shall have both the courage and the strength to take up a nobler attitude towards these things that smite the earth with a curse!

ART. VIII.—SELF-SUPPORT OF THE NATIVE CHURCH.

BY REV. H. GOLOKNATH, A. P. MISSION, UMBALLA.

THE question of Self-Supporting Native Churches is the burning topic of the day among Christian circles all over. We see it discussed in papers and hear it in religious meetings, and it forms a table talk in every Christian household. And yet, the discussion of it and the methods proposed towards its solution, to what do they amount?

Is it not the hastening of the end with utter disregard of the use of means? We are, as it were, chasing the shadow for the substance, and aiming at the reversal of divine order of things, in order, instead, to substitute our own plans and methods. The source of our mistake lies in this, that is to say, our eyes are warped by looking at Christian progress in a heathen land from a European standpoint. We are, of course, accustomed to see in Europe congregations with their church organisations, forms and government with their various Christian agencies and philanthropic enterprises. And we naturally expect, with a century of missionary effort in a heathen land like India, to see the whole superstructure reared upon the base and scaffolding of evangelistic success.

We quite forget that in Europe Christianity is an established fact. It, too, has had its career of an embryonic beginning at a time when the Goths planted the seed of the Gospel on the Continent of Europe, and the Roman and Celtic Missionaries on the heart soil of Great Britain.

It is interesting to observe when Augustine, under Gregory the Great, landed in England at the head of a band of abbots and converted Kent to the Christian faith, that their principle efforts were Evangelistic.

And later on, even after the decline of Rome, when the fall of King Eadwine left England a waste, and the Roman Church shrunk into inactivity, we find the Celtic Church coming into prominence. It had by this time gained force and life sufficient to carry the standard of the Cross beyond their own limits. The labors of men like Columba, Aidan, Chad and Boisil, half a century after Patrick, the Pioneer Missionary of Ireland, recall that their efforts were Evangelistic, which they carried on from their centres at Iona and Lindisfarne.

And similar were the efforts of men like Cuthbert among the Lowlanders. Originally, the simple seed of the Gospel was sown, which in due course of time developed into Church life with its organisation, form and government. We find in the writings of one of the earliest English poets Cædmon, a type of what the religion of the East was to become in the hands of the Teutonic race settled in Britain. The Church of Ireland began its career with missionary life, and in its own adopted the Clan system of the country as the basis of Church government. They established monasteries for their base of operation, which, instead of

being strictly Benedictine in principle, served the purpose of Mission stations. If we turn to England, we find that it owed its conversion to Northumbria. And here too, when the seed is sown, the Christian life began to show itself. We hear of religious strifes, the calling of Synods, such as that of the Synod of Whithy, and later on under Theodoret of Tarsus we begin to see the rise of organisation, the episcopate, and parish system. It will have become evident by this time that all this system grew out of the growth of Christian life in the hearts of the people and not from any ab-extra source.

In short, the see of the Roman Missionaries was the Kingdom. The see of the Irish Missionaries the Monasteries. Their efforts were Evangelistic, which brought forth conversions, and through the converts like Patrick in Ireland, and Cuthbert in England, the rest of the work of ingathering was perfected; and this in turn, in the natural course of events, brought about the growth of Christian life and activity showing itself in organisation, form and government.

When we go to a still earlier period, the Apostolic times, which, in fact, is the final court of reference for all disputes, we glean from the history of those times that the growth of Christianity has been a gradual development. The advent of Christ ushered in the era of preparation. His work was entirely Evangelistic and preparatory. His work pre-eminently was the fulfilling of the Law and the will of God in His own person, and secondarily, the testifying of Himself by word, deed, and thought that He was not only the Son of Man but the Son of God, and that His Kingdom was not hence but from above. In the way of results He achieved little. His own received Him not, yea, at the end forsook Him. But He had signally paved the way; and by signs and wonders that accompanied His message, there were many of the class of Nicodemus and Joseph of Arimathea who were convinced intellectually of his teaching and followed him at a distance. It was during the Apostolic times with the signal descent of the Holy Spirit on the day of Pentecost that His work of seed-sowing yielded the rich harvest of a great ingathering of souls. Christ, during His active and personal ministry, had sent disciples, two by two, to preach repentance; and they returned unsuccessful so far as outward results were concerned, but they had fulfilled the divine commission, and those very disciples and others of like passion, after the Pentecostal blessing, preaching nothing but the plain and unvarnished

Gospel, were able to accomplish much. The Word of God, expressed in Scriptural language so full of significance, *the Sword of the Spirit*, had at this time become a sharp-edged sword, cutting, smiting and convincing. Their message was in power and demonstration of the Spirit—many of those who were perineated with Gospel truths, namely, the *intellectually* convinced followers of Christ, came in numbers now, to make a public confession of Christ. The apostles reaped the harvest from the seed and plant sown by Christ during His life on earth. Christ's work was itinerant, evangelistic and preparatory, which found its fruition in the Apostolic times. Then began the first persecution and dispersion of Christians, and their first efforts were evangelistic. Men like Philip in Samaria, and Barnabas in Antioch achieved wonders.

The addresses of Peter, the Apostle of the Circumcision, in his Epistles, are general in their bearing and sympathetic in tone, and they appeal not to Churches, but to the Christians of the Dispersion. He himself eventually continue his life as an Evangelist and leading about his sister, or wife.

Leaving aside the Church at Jerusalem under the leadership of James the Bishop, with its Jewish traditions, the rest of the Apostles, of whom very little is recorded in the Apostolic history, went to regions abroad preaching the unsearchable riches of the Gospel. Even Paul, the Apostle of the Uncircumcision, began his converted life as a missionary, and only later on when, during his tours, the number of Christians began to multiply, and signs of Christian progress began to be manifest, (so that a Christian community like that at Antioch in Syria could practise the grace of giving, and that of Corinth could dispute of religious differences), that he began, not that even by himself, but through converts like his beloved Timothy and Titus in Crete, to organise Churches and appoint Deacons and Elders in every city, chosen from among the people. Then also he wrote his famous Epistles bearing on doctrine or the sound statement of words, and Church government.

The sum and substance of all that has been said, is that Church growth has been a development. The Christian life contained the germ of Church growth. It began in Jewish synagogues and house to house visitation. The soil was the Christian community, out of which grew the planted seed of the Gospel, gradually ripening into a harvest and yielding as the first fruits the converts, who, in their turn, possess-

ed of the Sword of the Spirit, namely, the Word of God, brought in the sheaves in the shape of a great ingathering of souls; and lastly, the ingathering multiplying, the number of converts beaming with Christian life within, exerted itself as a natural outcome in the direction of Church life.

Keeping this divine method in view, by which so much was accomplished in times past, it will be easier for us to gauge the present progress of Christianity in a country like India, and see in it the pledge of future victories and achievements. We find that Foreign Mission work has been carried on in India over 90 years, and so far has been in keeping with the divine method, based as it is, whether in settled station work or itineracy, on lines of Evangelisation, which is nearly completed. The Gospel has been preached from one end of India to the other, Christian literature has been disseminated broadcast, schools and colleges have sent out men thoroughly imbued with Christian truth. Christian education has caused a marvellous upheaval of old superstitions and cast prejudices, which have hitherto hound the people by chains of adamant which they could not break.

We hear of Somajists, Free-thinkers, Naturalists and Theosophists, but little of Orthodox Hindus among the educated classes; and, what is more to the point, Christian efforts have made disciples out of all classes of people from prince and Brahman downwards. Various incipient Christian organisations have been formed: the Madras Native Christian Association, the Bengal Christian Conference, the N. W. Christian Association, and the Punjab Christian Aid Society supporting Native Christian students in the Mission College, Lahore. These Native Christians are undeniably the first fruits from a soil which will eventually give a rich harvest in India. So far the progress has been in the right direction. But of late, a cry of despair has risen from quarters on whose resources we have depended so far, and which is something like this—Why are the Native Churches in India not Self-supporting? Various answers to this are proposed, but it seems to me, any answer which supposes as a foregone conclusion that such should be the case, and then explains away the want of Self-supporting Churches on the plea of poverty or paucity of number, is quite wide of the mark. I simply answer that it is premature to talk of Self-supporting Churches in India; as well might Moses and Joshua have concluded from possessing the sample clusters of vine from the rich soil of Canaan that they had already the land under their feet

with its milk and honey. Nearly a century of missionary effort in India has yielded merely the first-fruits in the shape disciples. Are you to expect them to be self-supporting before they are quickened from within and self-directed? I most emphatically say, no. I expect them to become first Evangelists and Missionaries, because I do not look upon them as the harvest of missionary efforts; they are simply the first-fruits betokening a harvest. I expect them to become reapers of the rich harvest of souls in India out of that seed which you, Foreign Missionaries, working under the control and direction of your various Societies, and under a divine impulse, have sown in the heart soil of India. Until this ingathering has taken place, it is premature, I repeat again, to talk of Self-supporting Churches. And what are the immediate prospects before us to look for such a much-to-be-wished-for, glorious consummation? I remember an incident in Christ's life, during His personal ministry, when His evangelistic work was quite at its height, that He called the attention of His disciples towards the fields of His labor and said, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." It cannot be gainsaid that He referred to that field of His labor which yielded such rich harvest at the day of Pentecost and after the first persecution and dispersion.

Ah, look at restless young India to-day. What cravings and aspirations heave her bosom! Now seeking peace in Theosophy, now in this and that Somāj, now adoring Christ at a distance, and again halting between the bondage of caste and the liberty of Christianity.

And can you not say, that the harvest truly is great? Ah, look again at the scattered Christians possessing grand potentialities and possibilities for good, going about without a leader, their energies unutilised and their powers unspent; and can you not say, the laborers are few? Who turned out to be laborers in the harvest field of Christ? His own handful of disciples at the day of Pentecost. Whence are the laborers to come from now? The first-fruits of India. Yes, they are the laborers for whom we should pray and work. *The harvest truly is great.* We Indian Christians need the *tarrying* at Jerusalem. Yea, we need the dedicating of ourselves as first-fruits to God. We need the hand and power of God to work with us. We need His Spirit. This is the path to which Native Christians should be directed now. It is a

mistake to direct them to the Church just at present, the more so when they lack the germ life of Church growth. They should, on the contrary, be directed to a consecration of themselves. They should be directed to become laborers and missionaries for the reaping of the harvest. Is all your evangelistic apparatus—the missionary literature, medical missions, schools and colleges, settled and district preaching work to go for nothing? Are we to expect nothing from so large an expenditure of valuable time, money and men? The harvest truly is great, pray to the Lord of the harvest to send forth laborers into the harvest. With the prospective ingathering (see Acts ii. 39.) the Church life, as a natural process, will flow out of it.

I may say, in conclusion, that in the Punjab we have put this in practice, and we ask the united prayers of all Christians, no matter to what denomination they belong, and I most earnestly appeal to Native Christians of other provinces to come out holdly, and to make a positive stand for the Lord. Don't wait for others to make a move. Ask God to use you for what you are fit. You may be placed in the most perilous post requiring splendid courage, finest heroism and largest labor, or in a less responsible place; but in either case your services are required. Oh, rouse up, my dear friends, and be equal to the task and to the golden opportunity which is ours in our generation. This is our mission, which we must accomplish. And may the Lord our God go with us.

ART. IX.—THE NORTHERN MISSIONARY SOCIETY.

BY THE EDITOR.

THE close of last century and the beginning of this will ever be remembered as the period when the Reformed Churches of Europe awoke to their duty to the heathen world, at home and abroad. The Danish Missionary Society commenced work as early as 1705, and the Moravians in 1732; but it was 1792 before even the Baptist Missionary Society was started at Kettering. It was, however, rapidly followed by the London Missionary Society in 1795, the Edinburgh and Glasgow Missionary Societies in 1796, the

Netherlands Missionary Society in 1797, the Church Missionary Society and the Religious Tract Society in 1799, and the Northern Missionary Society in 1800,—all of them in the closing years of last century.

The opening years of the present century saw the rise of the British and Foreign Bible Society in 1804, the Edinburgh Bible Society in 1809, the American Board of Commissioners in 1810, the Basel Missionary Society in 1815, and the Leipzig in 1819. None of these had a close organic connection with the Churches or denominations as such. Individual men and women in their private capacity interested themselves in the work of missions, and combined and organised to promote the cause they had at heart. Since then individual churches as such have realised their duty to take up the work; and some of these Societies which were undenominational or inter-denominational at first have become denominational or have given place to denominational Societies or to Churches. Thus the London Missionary Society, which was undenominational has become to all intents and purposes the Missionary Society of the Congregational Churches; the Baptist Missionary Society which was originally that of a small section of the Baptist connection, is now co-extensive with the body; and the Edinburgh, Glasgow, and Northern Missionary Societies have been absorbed by the Presbyterian Churches of Scotland. They roused the Churches to their duty in the matter. The Churches became Missionary, as all Churches ought to be, and the Societies have disappeared. But that is no reason why these Societies should be forgotten, or their founders and supporters and their work ignored. "The memory of the just is blessed" Prov. x. 7. They ought to be kept "in everlasting remembrance." Psalm cxii. 6.

The earliest documentary evidence we possess of the local movement which directly issued in the organising of the Northern Missionary Society is a letter from Mr. John Tawse, Secretary of the Edinburgh Missionary Society, dated 18th May 1797, addressed to the Rev. John Matheson, Minister of the Church of Scotland, in Kilmuir Easter, Ross-shire. Mr. Matheson's draft and covering letter were in answer to a circular sent to all the Ministers of religion in Scotland in 1796, immediately after the great debate on Missions in the General Assembly had taken place, and after the Edinburgh Missionary Society had been established. Mr Tawse's letter is in these words—"Reverend Sir, as treasure

to the Edinburgh Missionary Society, I have much satisfaction in acknowledging the receipt of a draft on the Bank of Scotland endorsed by you to the Rev. Dr. Erskine, and by him to me, for *three hundred and five pounds three shillings sterling*, dated the 11th inst. at 12 days, as the collections made in the following parishes in your Presbytery for this important institution, viz:—

" In the parish of Tarbat, by Rev. Geo. Balfour	...	£ 43 0
" " Edderton, by Rev. Alex. Munro	...	£ 50 11
" " Fearn, by Rev. John Urquhart	...	£ 50 12
" " Nigg, by Rev. Alex. McAdam	...	£ 40 0
" " Logie, by Rev. John Ross	...	£ 38 0
" " Rosskeen, by Rev. Thos. Urquhart	...	£ 33 0
" " Kilmuir, of which you are Minister	...	£ 50 0

In all £ 305 3

"As Dr. Erskine will write you on the remainder of this sheet, I have only to add that I am very respectfully" &c.

Then follows the letter of the great Evangelical leader of the Missionary section of the Church of the day, and the President-Founder of the Edinburgh Missionary Society. It is dated from 'Lauriston, 19 May 1797', and reads 'Dear Sir, I received your very agreeable letter yesterday and immediately imported it to Mr. Tawsc, treasurer to our Missionary Society, and enclosed to him the draught (*sic.*) In the present day of darkness, it is perhaps one of the most favourable signs that such a spirit has appeared among Christians of different denominations for sending the Gospel among the heathen. The North of Scotland has, however, exceeded all other parts in their generous and liberal contributions, and I hope the example of the parishes of Urquhart and Moy, and now of your Presbytery, will stir up many. Where men thus exert themselves to their power and even beyond it, it may be presumed the Gospel has a free course among them and is glorified. May it be so in a still more plenteous measure.*'

The opening words of the Proceedings or minutes of the Northern Missionary Society commence thus—'At a meeting of ministers in Easter Ross in the month of February 1800, it was suggested that a Society might be formed in the North of Scotland for sending the Gospel

* The originals are in the possession of the Rev. John Matheson, late of Hampstead, now of Edinburgh, the grandson of the Rev. John Matheson to whom the letters were addressed. From him I had also the story which follows.

of salvation to heathen nations, and that such an institution by the blessing of God might prove extensively useful.' This meeting was held in the house of Mr. Allan at Evanton. From Mr. John Matheson of Kilmuir, one of those present, the story has come down that when the question was discussed as to where the right men to send out could be found, old Mr. Allan answered 'You may make your minds easy about the men. When the Lord has any special work to do He will get His man, and may, if He choose, go to the devil's fire-side, and pick out the best bairn there and take him, and make him His servant fit to do his work'.

The Evangelical Ministers of the Gospel, finding that as Ministers of the Church of Scotland they could take no action in the interests of Foreign Missions, took the matter up in their individual capacities, and, as we have seen, made collections in their Churches in behalf of the Edinburgh Missionary Society immediately after the Assembly had refused to approve of any such action. Thinking over the matter they came to see the desirability of their organizing themselves, outside their ecclesiastical courts, with a view to educate their people into a realization of their duties, responsibilities and privileges in connection with the discipling of the nations for the Lord Jesus; and into the habit of contributing of their means for the same high purpose. Hence we read in their proceedings that "at a meeting of Ministers in Easter Ross", it does not say of the Church of Scotland, but, as a matter of fact, it was so, and more, all of them of the Evangelical section of that Church; "in the month of February, 1800, it was suggested that a Society might be formed in the North of Scotland, for sending the Gospel of Salvation to heathen nations, and that such an institution, by the blessing of God, might prove extensively useful. The sentiment was cordially received by all present. But, persuaded that the magnitude of the object required mature deliberation and serious discussion, they resolved to correspond with other ministers and private Christians, and to meet again for prayer before coming to any determination in the matter". There is nothing more characteristic of the working of the Northern Missionary Society than "the mature deliberation and serious discussion" they gave to every subject that came before them. They met twice each year in different parts of the country, and after 1828 in three places, Tain, Inverness, and Ding-

wall, and every subject of importance was discussed in all three before it was finally agreed upon; and every resolution arrived at was carried unanimously. Throughout its whole history, the brethren were practically of one mind and one heart. No angry feelings were roused, no animosities were created. Brotherly love continued to the end. If at any time it was otherwise, it never reached a point necessitating a record of it.

“Encouraged by several of their brethren and by private Christians of intelligence and respectability, with whom they conversed upon the subject, and after imploring divine direction, they felt it their duty to attempt the formation of a Missionary Society in the North, hoping that it might be subservient, by the Divine blessing, to the revival of religion as well as to the propagation of the Gospel among unenlightened nations. They were aware that their designs would be variously spoken of, and that many might misrepresent and oppose it, but persuaded that the cause in which they were about to embark is truly good and shall eventually prevail over every opposition, and that it would be patronised by all pious and benevolent characters who are not under the influence of prejudice, they resolved that, without loss of time, it should be announced to the world. Accordingly they printed and circulated an address to the religious public, and subjoined to it a plan of the Society.”

The address is then embodied in full in the proceedings. They realize that they are at the beginning of a new era in the history of the Church of Christ. “Since the Apostolic age,” say they, “the friends of the Gospel have not discovered such a warm concern for the unenlightened nations of the earth, nor made such united and vigorous exertion for promoting their salvation, as shall be recorded to the honour of the present age. You have heard with pleasure that Missionary Societies are instituted in the southern parts of this island, in Holland, Germany, Switzerland, America, and at the Cape of Good Hope. Evangelical ministers and private Christians of every denomination have felt it their duty to associate with each other for the benevolent purpose of sending the Gospel to those parts of the earth where it is unknown. The Lord himself has been amongst them and wonderfully countenanced their designs. All the Churches of Christ are interested in the grand object of their association. And where is the

believer who can be indifferent about it? 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy'... A Missionary Society amongst us will concentrate all the Christian benevolence, prudent zeal, and pious exertions, and pecuniary contributions of the genuine friends of Jesus in these Northern Counties. It may be the happy means of reviving religion at home, as well as of sending the Gospel abroad. It has an obvious tendency to excite a spirit of devotion, to promote fervent charity among Christians and 'to strengthen the things which remain and are ready to die.' Nor can it fail to interest several in the cause of Missions, who are in danger of continuing regardless of this part of their duty.

"That there will be many adversaries to our scheme may be naturally expected. No doubt we shall be opposed by the impious jeers of the sceptic, the carnal reasonings of worldly men, the artful excuses of the hypocritical professor, and the mistaken delicacy of the timid Christian. Be prepared then to hear many objections to all our plans, but let not these intimidate you. 'If this work be of God', as we believe it is, 'it cannot be over-thrown.' 'He that is with us is stronger than all who can be against us'. 'Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed saying—Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision.'

"All who revere the Sacred Scriptures as the oracles of God, must know that the Gospel shall spread over the whole world... In the joyful confidence of the fulfilment of these promises and in obedience to the express injunctions of the King of Zion, the faithful in all ages of the Christian Church have been praying for the universality of the Gospel dispensation. It is, however, to be lamented that these prayers were seldom accompanied with the exertions requisite for the accomplishment of their object. We believe it shall be in the use of ordinary means that the Gospel of the Kingdom shall be sent to all the world... The Gospel is equally necessary and suitable to the condition of sinners in all nations and ages and climates."

It will be observed how these statements answer the futile objections raised by the Moderate party in the great debate of 1796; and how prepared the founders of the Society were to meet with objections, misrepresentations and opposition, yet how confident they were of ultimate victory in the use of the ordinary means at their disposal, in obedience to the express commands of the great King.

Then follow descriptions of the wretched condition of the heathen world, and appeals to their fellow Christians to come and help, by joining the newly formed Society, locally convenient, whose meetings they could personally attend, whose great object they could directly promote, and whose very limited resources they could materially increase.

"Generosity," they add, "is a characteristic of our countrymen; and in a nobler cause than that to which your attention is now called, generosity cannot be shown... There is, we trust, a goodly number in the North, who know the power of godliness and are zealous in good works. To such characters we address ourselves with peculiar affection and confidence, you will rejoice our hearts and strengthen our hands in the work of the Lord. According to your ability you will contribute to send the unsearchable riches of Christ to the poor heathen. And though many of you move in the lower spheres of life and cannot greatly increase our funds, you will not withhold your mites. 'For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.' Nor shall your worldly circumstances suffer by a prudent and conscientious attention to the object we commend..."

"Thus we show you how you may give vent to your ardent desires for promoting extensively the glory of God and the good of your fellowmen. Alas! you will see many who 'care for none of these things,' and who will take every opportunity of discouraging your active piety. But you have learned to deny yourselves daily and to obey God rather than man. Should our designs be misrepresented, we shall pity those who do us this wrong, and pray for their salvation. But we shall not be afraid of consequences nor shall we relinquish the cause in which we now embark. And whatever insinuations may be thrown out against us, we trust that the conduct of the Society shall put to silence the ignorance of foolish men. We candidly avow our designs; nor are we ashamed of them....."

"It is proposed by the undersigned and agreeable to the wishes of many with whom they have conversed on the subject, that there should be a general meeting of the friends of Missions in the North held in Tain on the last Wednesday of August, and that appropriate discourses be preached on that occasion. Proper regulations for the Society shall then be formed." (Signed by the following ministers of the Evangelical section of the Church of Scotland).

"Angus Bethune, Ainess.
 Alexander Fraser, Kirkhill.
 William Smith, Petty.
 Alexander Fraser, Inverness.
 Alexander Rose, do.
 John McKillican, Dorcas [Bona].
 Hugh McKay, Moy.
 Alexander Grant, Calder.
 John Morison, Nairn.
 William McBean, Alves.
 Lachlan McKenzie, Lochcarron [West Coast].
 Roderick Morison, Kintail [West Coast].
 John Matheson, Kilmuir Easter.
 John Ross, Logie.
 Alexander McAdam, Nigg.
 Alexander Munro, Edderton.
 John Urquhart, Fearn.
 Angus McIntosh, Tain.
 William Forbes, Tarbat [Easter Ross].
 Charles Calder, Urquhart [Ferintosh].
 James Dallas, Contin [Strathpeffer].
 William McIntosh, Benadale: and
 Duncan McGillivray, Preacher of the Gospel."

In consequence of this address, a very numerous and respectable meeting of clergy and laity was held at Tain, 27th August 1800. The appearance of the assemblies, we are assured, indicated much pleasure and satisfaction; and it was gratifying to behold their attention and seriousness during the public religious exercises of the day. It was clear that many were present who felt the power of godliness, knew the value of the Gospel, and tenderly commiserated the benighted nations who are in danger of perishing for lack of knowledge. The greatest harmony prevailed while the necessary steps were taken towards the formation of the Society. Services were conducted in the church in English, and in the open air in Gaelic. Sometimes these latter, as in the present case, were held in the field, often on the hill-side, and still oftener, as in Inverness and Ding-

wall, in the ancestral burying ground. James Hislop (1798-1827) gives a striking picture of such a congregation:—

The sound of Psalms has vanished in the air,
 Borne up to heaven upon the mountain breeze,
 The patriarchal priest wi' silvery hair,
 In tent erected neath the fresh green tree,
 Spreads forth the Book of God with holy pride, and sees
 The eyes of circling thousands on him fixed.
 The Kirkyard scarce contains the mingling msses
 Of kindred congregations round him mixed ;
 Close-seated on the grave etones and the grass,
 Some crowd the garden walls ; the more reverend class
 On chairs and benches round the tent draw near ;
 The younger pray far dietant ; and, alas !
 Some, seated by the graves of parents dear,
 Among the fresh green flowers, let fall a silent tear.

It was a rule of the Society that, as on the occasion before us, two services he held at each meeting, the one in English, the other in Gaelic ; and that at each service two ministers take part, one preach the sermon, the other take the introductory devotional service. Thus four ministers were engaged. Thereafter a business meeting was held, at which the President for the year was expected to preside. In his absence a brother minister was elected chairman for the occasion. The preachers were appointed at the previous meeting, but it was not uncommon because of the impassable nature of the roads, there being no proper communication from place to place throughout the district, or because of indisposition or serious illness, that one or other of the preachers for the day failed to put in appearance, and another, most generally Dr. Macdonald of Ferintosh, took the place of the absent brother. On the present occasion, the Rev. Dr. Alexander Fraser of Kirkhill, a man of God, greatly loved and highly respected, preached from Isaiah xxxii, 8.—“The liberal deviseth liberal things, and by liberal things shall he stand” ; and Messrs. Caldor of Ferintosh, Forhes of Tarhat, and McAdam of Nigg, took part in the devotional exercises. In the open air, the Rev. Dr. Angus McIntosh of Tain preached in Gaelic from Isaiah lx. 3-5. Of the three greatest preachers in connection with the Society two conducted the services on this occasion ; and the third, the greatest of them, the Rev. Dr. John Macdonald of Ferintosh, had not come to the district at the time. The three are brought together by one who knew them well, and who indeed may be regarded as their one Mission-

ary to India, the Rev. John Macdonald of London and Calcutta—"So many sweet associations," said he, "so many rich recollections have I to feast upon that it seems to me I hear Dr. McIntosh, of whom Dr. Tweedie well says that his praise is in all the Churches, pouring forth all the riches of the Gospel, its loveliness, its enticement; Dr. Fraser of Kirkhill, perhaps not less gifted and gracious, exhibiting its exalted character, its rationality and strict consistency; and my father displaying its close connection, its admirable adaptation, with all its sweet promises and awful threatenings. Methinks I see these three together showing forth, in one radiant blaze, the whole moral character of God, now reasoning, now threatening, now enticing sinners to come and see this great thing." *Life*, p. 40.

Messrs. Ross of Logie, Matheson of Kilnair Easter, and Hugh McKay of Moy, led in prayer and praise. When these services were concluded, the clergy and many laybrethren went into the church; in order to carry into effect the important object of their meeting. The Rev. Dr. Alexander Fraser of Kirkhill was called to the chair, and after prayer it was formally resolved that such as were present should form themselves into a society, the Northern Missionary Society by name. To it all friendly to the cause of Missions in the North of Scotland were invited. The plan suggested in the address, with a few amendments and additions, was adopted. The *object* of the Society was defined as—"The spread of the Gospel among the heathen and other unenlightened nations", to which, as will be seen below, a somewhat free meaning was given. The *members* of the Society were subscribers of half-a-guinea annually, donators of five pounds, and delegates from bodies subscribing or contributing like sums. One of the duties of the *secretary* was to carry on as extensive a correspondence with other Missionary Societies and friends of Missions as might be deemed useful.

Two annual meetings were to be held, the one at Tain, the other at Inverness, at each of which English and Gaelic sermons were to be preached. Subsequently it was agreed to have a third meeting of a like character at Dingwall, midway between Inverness and Tain. It was resolved that should qualified persons offer themselves as missionaries to the heathen, the most promising stations would be occupied by the missionaries duly appointed with becoming solemnity at a general meeting of the Society specially called

for the purpose. Failing such, the Society would assist other Missionary Societies with their funds, advice and prayers. The first Mondays of May, August, November, and February were set apart as days of solemn prayer by the members, for the revival of religion at home and for the propagation of the Gospel abroad. No salary would be given to any of the officers of the Society, but necessary expenses actually incurred were, of course, to be defrayed out of its funds.

The first Directors were Dr. Fraser, President of the Society, Messrs. Calder of Ferintosh, Urquhart of Fearn, Matheson of Kilmuir Easter, Ross of Logie, McIntosh of Tain, Fraser of Inverness, William Smith of Bower, and Alexander Grant of Calder, ministers; and Roderick Mackenzie, Esq., of Scotsburn, Chairman of the Directors, John Barclay, Esq., Sheriff-substitute of Ross-shire, Hugh McCulloch, Esq., of Dornoch, Sheriff-substitute of Sutherland, Dr. Kennedy, Inverness, Mr. Alex. Fraser, Merchant, Inverness, Mr. John Grant, Inverness, Mr. Hector Holm, Merchant, Invergordou, Baillie James Taylor, Tain, and Mr. Robert Findlater, Merchant, Drummond, the Rev. Dr. Angus Mackintosh of Tain, Secretary and Treasurer. Almost all of these are names of men who have left a blessed memory behind them to this day. After the meeting was over all looked back upon the countenance which their undertaking had received even at its first meeting as a happy prelude and earnest of the growing prosperity and utility which awaited the institution.

The second meeting of the Society was held the 10th June 1801 in Inverness, when they had to record the death of Mr. Urquhart of Fearn; Mr. McAdam of Nigg was appointed a Director in his place. Objection was taken by some people to the word *missionary*, and a change was suggested so as to avoid offence, but it was agreed to postpone till next Tain meeting the consideration of a suggested change. At the Tain meeting it was resolved that while "avoiding all *real cause* of offence, the Society should continue to be called the Northern Missionary Society." At the Inverness meeting a committee was appointed to look out for Missionaries and to draw up an address on the subject. Exclusive of the proceeds of Dr. Fraser's opening sermon, the sum of £163-15 was received at the first Inverness meeting.

At the Tain meeting, which followed, encouraging letters from other Missionary Societies were read; but there was

no report from the Committee for the selection of Missionaries, nor was the address on the subject ready. It was again ordered to be prepared and published without loss of time.

At the Inverness meeting of 1802, the death of Dr. Alex. Fraser of Kirkhill was reported, as "called to the joys of the Lord, in the month of January last." Of him, while, yet a young man, Mr. James Calder of Croy, himself an eminent contemporary, wrote in his diary—"On Saturday young Mr. Fraser preached—a pious youth, greatly acceptable to the Lord's people—the son, the grandson, the great grandson, of eminent ministers of Christ. '*Filius, nepos, pro-nepos pastorum piissimorum Christi*'; and had he the future before him as he had the past, he might have added, 'and the father and grandfather of eminent ministers of Christ.' Another contemporary writes of him—"As a preacher, Dr. Fraser was much approved. I have heard an intelligent hearer of his, who himself became afterwards a very distinguished preacher, say that he never felt more convinced of the infinitude and unfathomable depth of divine truth than under the preaching of Dr. Fraser of Kirkhill. He was an honoured pastor as well as an able preacher." His literary remains are contained in two octavo volumes and a small pamphlet: his "Key to the Prophecies of the Old and New Testaments," published in 1795, and his "Commentary on the Prophecy of Isaiah" published in 1800, dedicated to Bishop Hurd of Worcester; and the sermon which he preached at Tain at the opening of the N. M. S. To his mental studies he added much useful bodily exercise, which issued in his leaving Kirkhill, which he had found a wilderness, an Arcadia or garden for beauty. He was succeeded by his son Donald Fraser.

The death of Dr. Fraser delayed the publication of the address of the Committee looking out for missionaries, of which he was convener. And Messrs. Charles Calder of Ferintosh and David Denoon of Redcastle were appointed to see through the press the address drafted by Dr. Fraser. On a motion to assist with funds the Edinburgh Missionary Society, it was agreed to ask for an account of its plans and proceedings.

The David Denoon, referred to here, was inducted into Killearnan or Redcastle in 1758. As an illustration of the ignorance of the people of the parish, it is told on the authority of Mr. Denoon's son, that the pulpit intimation

given of a catechising to be held in a certain house was understood as meaning a search for smuggled whisky. So when the minister arrived on the day appointed, he found only a number of women who declared there was no whisky, and retired one by one to inform the neighbourhood that the exciseman had arrived.

At the Tain meeting of 1802, the order for printing the address, of which we see below a summary, was given. It opened with the admission that while the object of the Society would be understood by some, it would be misrepresented by others, as the Saviour Himself was. 'We found this fellow', said His enemies, 'perverting the nation, and forbidding to give tribute to Cæsar. He stirreth up the people, teaching through all Jewry, beginning from Galilee to this place'. 'If thou let this man go, thou art not Cæsar's friend'. 'If they have called the Master of the house Beelzebub, how much more shall they call them of the household!' "To refute calumnies and rectify misapprehensions, let it suffice to observe that the sole design of our Society is to send Missionaries to the heathen and other unenlightened nations." "Hitberto", they add, "our Society has had little in its power. We have, however, been much encouraged by the liberal subscriptions of the religious public of the North of Scotland and by the correspondence, and assurances of counsel and co-operation of the Missionary Societies of longer standing and experience in the southern part of our Island." While they had as yet not fixed on any particular field of operations, they were much drawn towards either the West Indian Islands or India. Should any duly qualified persons be inclined towards work in either of these, the Society would be most happy solemnly to set them apart for the work of Christ and to do everything in its power to render their condition comfortable. "We shall gratify missionaries", they promise, "as much as we can, consistently with duty, in the choice of stations, but shall not fail to represent to them the most eligible stations, and those for which they may appear to be best fitted in regard to constitution, education and talent. We are fully aware of the importance of employing none but persons who possess a Missionary spirit... 'Lay hands suddenly on no man'. 'The things which thou hast heard, the same commit thou to faithful men who may be able to teach others also'. We resolve to employ in the work of missions such only as give

satisfactory evidence of genuine piety, pure zeal for the glory of God, and fervent love for the souls of men, connected with a solidity of judgment, firmness of mind, clear views of Scripture doctrine, and a sincere disposition to spend and be spent in propagating the Gospel among infidel or heathen nations. A liberal education is also necessary for such as would explain and enforce the momentous truths of our religion; but we would cheerfully accept of the services of Christians who may be qualified as schoolmasters or catechists, and who may accompany others whose superior attainments fit them for preaching the Gospel.

"Should young men of piety and talents, who are not yet sufficiently qualified to be employed as missionaries, declare their willingness to undertake this honourable office, our Society shall put them in a train of preparation, and defray the expense attending their education. They shall meet with every encouragement which they could reasonably expect. With eager solicitude we look among our Christian friends for men whom love to God and their fellow creatures prompt to engage in the work of missions, and who are persuaded that it is their incumbent duty to do so. When we thus enquire, whom shall we send? or, Who shall go for us? may our ears and our hearts be gratified in hearing from time to time of men well-qualified for our purpose, saying—'Here are we, send us'.

"But humility is one of the most prominent features in the Christian character; hence, the best qualified for missionary services may keep aloof under apprehensions of their unfitness for such important work. Whenever there is a willing mind, it should be intimated to us, and should we not accept the offer, we shall show the greatest delicacy and kindness to the offerer, and conceal the name if required. Does the modest self-denied Christian excuse himself—'Ah, lord God, behold, I cannot speak, for I am a child,' let him hear the answer of the heavenly oracle—'Say not, I am a child, for thou shall go to all that I shall send thee, and whatsoever I command thee thou shalt speak. I sanctified thee and ordained thee a prophet to the nation.'

"Let the ministers of Christ and aged experienced workers among their friends and acquaintances look out for men whom they can recommend as missionaries and who seem willing to undertake the office. Let them remind such persons that God never sent any a warfare on their own

charges, and through Christ strengthening them they can do all things—let all the friends of the Society interest themselves in the good work in which they have engaged. Let them endeavour to promote it to the utmost of their power.”

The document ended with an earnest fervid appeal to all interested in the great work, and was signed in the name and by the appointment of the Directors of the Society by John Matheson of Kilmuir Easter, its President, and Angus McIntosh of Tain, its Secretary, under date of “Tain, 25th August, 1802.”

The most extraordinary thing in connection with this able, eloquent, and fervid address is that it resulted in not a single candidate or application for work in the mission, harring that of a man for a teachership, who was not accepted. No doubt the address produced fruit and did good, but not immediately in the direction indicated. Some who read it were affected by it to the extent of influencing and preparing their children for the mission field, though they themselves did not go. There are at present in India and China men and women whose parents were touched by the earnest appeals spoken and printed by the N. M. S. When the time came, these were prepared willingly to give their children for the foreign mission field. The present writer was thus in his infancy dedicated to the Lord.

At the Inverness meeting of 1803, it having been reported that they had no candidate of their own, £200 was unanimously voted to the Edinburgh Missionary Society. It may, as well here as anywhere else, be stated that the N. M. S. made the following grants in all during its brief history,—the Scottish Missionary Society being the Edinburgh and Glasgow amalgamated into one:—

The Scottish Missionary Society	...	...	£ 2,090	0
Gaelic School Society	...	...	50	0
Irish School Society	...	...	20	0
London Society for the Conversion of the Jews	...	...	90	0
London Missionary Society, including the support of a native Missionary in S. India	...	...	1,490	0
Baptist Missionary Society	...	...	270	0
Glasgow Colonial Society	...	...	465	0
London Hibernian Society	...	...	1,305	0
Hibernian Sabbath School Society	...	...	50	0
Moravian Missionary Society	...	...	333	0
Cape Breton Mission	...	...	45	0
Prince Edward's Island	...	...	20	0
			<hr/>	
			6,228	0

Melbourne Church, Canada	...	...	16	0
Irish Home Mission	...	...	17	10
Missionary Assn. of Church of Scotland, Limerick	...	...	10	0
Synod of Ulster Irish Mission	...	...	55	0
Kildare Place Society	...	...	20	0
Church of Scotland	} India Mission	...	610	0	
		Colonial Mission	...	160	0
		Jewish Mission	...	90	0
Edinburgh Naval and Military Bible Society	...	...	10	0
London Continental Society	...	...	10	0
	Carried ...	£ 6,228	0		

Making a total of £ 7,226 10

From the above it will be seen that while the sympathies of the N. M. S. were broad and liberal, they were specially drawn towards heathen nations, as represented by the London, Baptist and Moravian Missionary Societies and the Church of Scotland India Mission; towards the Jews; and very particularly towards their Celtic brethren speaking the Irish language, in the sister Isle, and those other Celts who were far from their Highland homes in Cape Breton, Prince Edward's Island and Canada. The needs of Highlanders at home they commend to the Scottish S. P. C. K., which, unlike its namesake in England, was neither Episcopal nor High.

At the Tain meeting in 1803, Mr. Donald Fraser of Kirkhill was made a Director, and Mr. Charles Calder of Ferintosh, President, for the year,—both men of mark in the district.

Mr. Charles Calder is described as a man of refined mind, scholarly attainments and holy life, of much tenderness and brokenness of spirit, a very able and successful minister of the Gospel and a great power for good in central Ross-shire. He believed that he was converted at the age of nine. Of his two daughters, the first was married to Dr. Alex. Stewart, Dr. Duff's Minister at Moulin, now of Dingwall, father of Mr. Stewart of Cromarty.

The name of Mr. Lachlan Mackenzie, whom we found among the founders of the Society, appears on the minutes of 1803, as one of the appointed preachers. His name is still well remembered all over the North of Scotland as a man of great powers of mind and body, but also of great eccentricity. His sermons exhibited profound and original views of Divine truth. One form of his eccentricity appeared in the quantity of clothing with which he covered his body. He might be seen in his pulpit on a hot

summer day, wrapped up in three vests, two coats, a great coat and a cloak. He preached at people, as well as to people. Mr. Sage says of his denunciations from the pulpit against a backslider that they were uttered frequently in his hearing, and were singularly appalling. A number of stories about Mr. Mackenzie and his bachelor habits and stories told by him are still current in print and otherwise in the North. He died April 1819, in the 66th year of his age, and 38th of a ministry blessed to many, not only in his own parish and district, but in many surrounding parishes and Presbyteries. Of his nine co-presbyters, "Mr. Mackenzie was the only minister who preached the Gospel with purity and effect. Mr. Morrison of Crow-Kintail adopted the evangelical strain, but he was more remarkable for his blundering than for any actual efficiency. Dr. Ross of Lochroom [whose metrical version of the Gaelic Psalms is still in use], was an able man and a sound and talented preacher, but his love of controversy and of litigation destroyed his ministerial usefulness, and was withering to his soul. Dr. Downie of Lochalsh was a man of wealth and of gentlemanly manners, a princely landlord, an extensive sheep-farmer, a good shot but a wretched preacher. Careless and ignorant as I then was," says Mr. Sage, "I could not fail to notice the glaring deficiencies of his ministerial character. His sermons were literal transcripts from Blair, '*et hoc genus omne.*' These he read in English, and translated into the purest and most elegant Gaelic." "Mr. Russell of Gairloch, Mr. Macrae of Glenshiel, Mr. Macqueen of Applecross, and Mr. Colin Macivor of Glenelg, were complete and respectable specimens of Moderatism in those days." They all belonged to the Presbytery of Lochcarron, hording on Dingwall; Messrs. Mackenzie of Lochcarron and Morrison of Kintail alone have their names on the pages of the N. M. S.

In the minutes of the Tain meeting of 1804, it is recorded that "the worthy Hugh Mackay was removed by death to a better society." Inducted into the parish of Moy in 1793, he died in 1804 amidst the lamentations of his attached congregation. He was an intimate friend in Christian fellowship and ministerial labours of the Rev. Dr. Fraser of Kirkhill. His congregation, it will be remembered, is mentioned by Dr. Erskine as one of the two which specially distinguished themselves as first and foremost in their liberality to missions before the N. M. S. was established.

It was at this same meeting that William Campbell, S. P. O. K. Teacher, in Caithness, offered himself as Missionary. But it was decided that as there was no preacher employed, and Mr. Campbell could be received only as a catechist, his offer be not accepted. His travelling expenses were, however, paid (21s.).

At the Tain meeting of 1806 a discussion took place as to the desirability of redeeming from slavery some young Muhammadan natives of Karass in South Russia, with the view to their being brought home and trained for the ministry and sending them out again to convert their countrymen. With the caution characteristic of the whole history of the Society, nothing was then decided on. It was agreed to take the matter up at next meeting. At the following meeting, on the recommendation of the Edinburgh Missionary Society, it was resolved, that, before such redeemed youth were brought home for training, they should first be kept for some time under the missionaries in Karass with a view to test their character. It is not recorded that any was ever brought home, but some were redeemed and trained on the mission fields. It was further agreed that a sailor, smith and shoemaker be employed to teach trades to the natives—weaving being already taught them.

A resolution to meet also every year in Dingwall as well as in Tain and Inverness was discussed; but, as with other resolutions, it was agreed to defer decision till next meeting, and from it, it was further deferred to the following meeting. It then disappeared off the records, and was not brought forward again till 1823.

Another resolution affecting the ministerial preparations for these meetings met with a better fortune. It was agreed that the clerical Directors meet half-an-hour before public worship at the annual meetings. This was with the view of arriving at a proper understanding as to who would be asked to take part in the services. Not unfrequently one or other of the ministers appointed to preach failed to appear, because of ill-health, inclemency of the weather or bad roads. In such a case, some brother had to take the place of the absent one, and though Dr. John Macdonald, of Ferintosh, after he came into the district, seemed to be ever ready for such an emergency, it would be better not to throw the burden always on him.

Among the communications received from other Missionary Societies, record is kept of the following from the

Edinburgh Missionary Society—"We consider ourselves under the greatest obligations to our much respected brethren of the Northern Missionary Society. The zeal you have discovered for the success of the Gospel commands our esteem. The friendship and confidence you have manifested to us have secured our gratitude and affection. We have long regarded you as our best auxiliaries, and we gladly hope that whatever other aid you may judge proper to afford us, we shall continue to enjoy the fellowship of your prayers". The letter proceeds to deplore the effects of the war between Russia and Britain on their mission at Karass. It refers gladly to the success the mission had met with, the literature it had circulated among Musulmans, including a Gospel of Matthew in a Turkish vernacular. A similar letter of thanks and praise was read at the following year's meeting. In giving an account of the Karass Mission, reference is made to "haptised ransomed natives" who were doing well, as candidates, in training for Mission work. The war and the plague caused much anxiety; but comfort is found in the character and life of individual converts. A letter was read from the London Hibernian Society, rejoicing over the fact there was a "Missionary Society, 600 miles north of London" in full active sympathy with them. It proceeded to add—"In consequence of the late rebellion in Ireland, which was attended with so much barbarity, the attention of Christians in London was directed to investigate the moral and religious state of the lower orders of Society in that country. It soon appeared that nearly two-thirds of the people were enveloped in the grossest ignorance and superstition, and that there was a lamentable lack of means for ameliorating their circumstances; only a school here and there for teaching the children to read, and hardly any families possessed of a copy of the Scriptures. Thus the mass of the nation were completely under the influence of the emissaries from Rome. The ascertaining of these facts disposed a considerable number of respectable Christians in London to form themselves into a society for diffusing religious knowledge in Ireland." Schools were recommended on the model of the Scotch Parish School; and a thorough investigation by Government as to the state of Education in the country. Hopes were cherished that this would be done at an early date. The two leading objects of the London Society which strongly commended themselves to the

N. M. S. were (1) increasing the number of Schools, and (2) multiplying the copies of the Scriptures in the Irish language among the people. While it was felt that the Roman Catholics cherished the strongest prejudices against listening to any instruction given by a Protestant preacher, and that prejudices scarcely less strong existed against learning to read, it was felt that these were subsiding all over the country. As an illustration of how designing people took advantage of the gross ignorance of the people, and how these latter were brought to realise the value of an ability to read, stories were told of how an Irishman would go to market to sell his cow, and bring back in return a bank bill or note of five *shilling* value, instead of, as he was led to believe, a five *pound* note. The Bell and Lancaster system of education was adopted by the Society, and house to house visitation was also tried. As in large portions of the country Irish was almost exclusively known, and these were in grossest darkness, because of Popish prejudice, and as the Irish is so closely related to the Gaelic language of the Highlands of Scotland, attempts were made to induce Gaelic-speaking schoolmasters to go to Ireland to teach Irish in the schools. The sympathy of the directors and members of the Northern Missionary Society was strongly enlisted in favour of mission work among the Irish, as is evidenced by their liberal contributions in their behalf—£100 were then and there voted to the Hibernian Society. They continued true to Ireland to the last.

At the Inverness Meeting of 1810, a letter of acknowledgment from the Hibernian Society was read. From it I quote—"Such a donation from so distant a part of our Island will excite a pleasing sensation in every breast, and stimulate others still more liberally to assist so important an institution... We have found a very good Gaelic scholar, a Mr. McIntosh, in London, willing to go as a schoolmaster to Ireland. He left us about a fortnight ago, and is to be for some time under the tuition of a *ci devant* popish priest, whose mind seems to be opening favourably towards the truth. He is a good Irish scholar, and we hope our schoolmaster will, by his assistance, soon be able to commence his operations in teaching the poor Irish to read their vernacular tongue. We have likewise a person in Kintire (Argyleshire) who is well recommended, and willing to go on the same benevolent errand. If this scheme succeeds, I have no doubt but the British and Foreign Bible Society will

print an edition of the Scriptures in the Irish languages. [This the B. F. B. S. did in 1817]; for on this side of the channel we have not the prejudice which many have on the other, to think it desirable to keep the Word of Life from them in Irish, that they may be either forced to learn English or die miserable. The same prejudice prevailed among English-speaking Scotchmen some years ago [against the Bible being translated into Gaelic]; but many of these lived to see the folly, and I may safely say sinfulness, of such a sentiment. For, more English has been introduced into the Highlands of Scotland since the Scriptures were published in the language they understood than from time immemorial before that period. If our plan succeeds, we shall be obliged to make a demand upon your Northern counties for a certain quota of volunteers to the service. What would you think of each minister establishing a kind of seminary in his parish to teach young men, and if you please young women also, to understand their language grammatically [thus the better to understand Irish]. Probably afterwards when some of these young people should hear of the wickedness [wretchedness?] of their sister kingdom, Highland and Gospel fire might kindle in their breasts and prompt them to sail over to help them."

A letter of like appreciation from the Edinburgh (afterwards the Scottish) Missionary Society was read at the same meeting. From it we extract the following:—

"It is most gratifying to us to think that the Lord Jesus has so many friends in your part of the country who have been stirred up to devise liberal things concerning the poor heathen and to be ready on all occasions to contribute by their substance and their prayers towards diffusing the light and Christian truth among those who are groping in the thick darkness of spiritual ignorance, idolatry and vice. The assistance which they have frequently given our Society, as to its influence on our exertions, is much greater than the value of the large sums by which they have increased our funds. For it affords us a striking evidence, among many others of the same kind, that we are not alone in the glorious work of evangelizing the heathen, but that providence, by raising up steady friends and coadjutors to us, has smiled on our designs and is saying to us in stronger language than though it were articulate—'Go on and prosper' :.. They know nothing of

the Gospel in their own heart, who are not anxious that others, yea all men, may bear and obey its joyful sound."

The Rev. Alex. Stewart of Dingwall, at the Tain meeting 1810, suggested the propriety of the Society employing native missionaries in India. One circumstance had great weight with them, and that was that they could keep two such agents employed at their own expense for five shillings a week; which would mean with the rupee at par, ten rupees a month each. When they did actually employ the native missionary in South India, who was known to them as Angus McIntosh, they gave him only £10 a year, or 8½ Rupees a month. Before they had selected him, it was suggested that the Baptist Missionary Society employ for them suitable persons and appoint them to labour in those places which the Baptist Missionaries in the field might deem most proper. This proposal after mature deliberation met with the approbation of all the Directors and other Members present at the meeting. But, following their usual custom, they deferred coming to any decision till the matter was laid before the next meeting to be held in Inverness. In the meantime communication was to be opened with Mr. Andrew Fuller, Secretary, B. M. S. Nothing was, however, decided at the next meeting, but £100 was sent to the B. M. S., and another £100 to the L. M. S. "to enable them to support their missions to the heathen."

In acknowledging the £100, Mr. Fuller writes—"I cannot sufficiently express the thankfulness I felt in receiving it, especially considering the difficulties we have at this time to encounter. We have never had a year of such demands before. I cannot yet account for it, but our friends have drawn on us to the amount of upwards of £4,000, and the sending out of two young men and their wives; altogether we are much straitened. . . . About five days before the date of yours, I received a sheet from Dr. Carey. If I fill up mine with extracts from it, I trust it will be acceptable. It is dated, Calcutta, 20th January 1811—"The cause of our Redeemer is gradually gaining ground in this land, and though the proportion of them who hear God is so small as scarcely to be perceived when compared with the vast multitudes of the ungodly, yet their number has considerably increased and is still increasing. The number baptised and added to our churches during the last year is upwards of a 100, and several others appear under a hopeful concern respecting their

salvation;" then follow details of the work in various places and among various persons, and of twelve different translations of the Bible, and the starting of new Missions in Orissa and Agra—"a journey of four months from Calcutta." After a P. S. about Mr. Fuller's own bad health, and consequent inability to visit Scotland, comes a note about Mr. Peacock, who in Dr. Carey's letter is 'settling' in Agra. Mr. Fuller adds that Mr. Peacock "is the son of a clergyman, now living in Huntingdon-shire, who went out to India to seek his fortune, heard and received the Gospel, joined the church at Calcutta, and is now a Missionary. He, I find, has lately written to his relations in Huntingdon-shire, who are people of no religion, warning them."

The death of the Rev. Archibald Fraser, Nigg, one of the Directors, is recorded in the minutes of the same meeting of 1811.

The state of the Highlands and Islands of the North of Scotland came up for consideration at the Inverness meeting of 1812, in connection with a motion—"That as the inhabitants of the Highlands and Islands of Scotland, notwithstanding the extensive and persevering labours of the S. P. C. K., are still extremely destitute of Scriptural knowledge from their inability to read the sacred scriptures in their native language; and, as a Society, has lately been formed at Edinburgh for the support of Gaelic Schools whose object merits the warm approbation and support of this Society; that, therefore, this Society should resolve to adopt as one of its objects the instruction of the Highlanders in the reading of the Gaelic Scriptures by assisting the aforesaid Society for the support of Gaelic Schools, and that they should in future apply a part of their funds in aid of the funds of the said Society in Edinburgh." As usual the decision was deferred to the following meeting, when a letter was read in support of the motion from the Rev. Mr. Fraser, Senior Minister, Inverness. From it I quote—"It is well known that in six or seven parishes in the Highlands, containing upwards of 20,000 inhabitants, there are about 18,000 who cannot read the word of God, and who know nothing of vital practical religion." After a full discussion, it was resolved that while fully approving of Mr. Fraser's object and while they were gratified to find that collections have been made in several parishes for the Edinburgh Society, it was incompatible with the constitu-

tion of the N. M. S. to employ any part of its funds, excepting for the sole purpose of spreading the knowledge of our religion "among heathen or other unenlightened nations."

Notwithstanding this recorded opinion, it was agreed that the matter be still further considered at the next Inverness meeting, when it was yet again deferred indefinitely.

Mr. Calder of Ferintosh was succeeded by the Rev. Dr. John Macdonald, who is extensively known as the 'Apostle of the North'. From the day of Dr. Macdonald's induction in Ferintosh, till the dissolution of the Society in 1843, he was the leading spirit in it. He preached his first sermon in Gaelic before the Society at the Inverness meeting of 1814. Of the 150 anniversary sermons preached in the course of the following 30 years, Dr. Macdonald preached 31, as many as one on an average each year. He preached at the very first meeting after his induction, on the words—"The leaves of the tree were for the healing of the nations", and at the following meeting in Tain on the innumerable multitude of "all nations and kindreds and people and tongues which stood before the throne and before the Lamb clothed with white robes and palms in their hands, and who cried with a loud voice, saying 'Salvation to our God who sitteth upon the throne and unto the Lamb'". The same year he was made President of the Society. His most promising son, John, who afterwards was so widely known for his zeal, devotion and selfdenial in London, and latterly in Calcutta, was looked upon as in a special sense the N. M. S. Missionary. He was at this time placed under the tutorial superintendence of the Rev. Alexander Macdonald, who in post-disruption days was the highly esteemed and greatly beloved minister of Glen-Urquhart on the banks of Lochness—a thorough Christian gentleman and a man greatly interested in Foreign Mission work. For six years, he most conscientiously discharged his duties as tutor to John Macdonald, and his labours were greatly blessed in after years. In 1843 he, along with the great bulk of the Evangelical party, sacrificed his position and salary as Minister of the Established Church of Scotland.

At the Inverness meeting of 1818, a Missionary address and report of the Society was published, copies given to members free, and a large number of others sold. In the resolution ordering its preparation, it is spoken of as an abstract of their proceedings since the commence-

ment of the Institution, with a brief account of the other Missionary Societies in Britain, and a full financial statement from the Treasurer. How far that which was published carried out these instructions, I am not able to say, as I have failed to get a single copy of the pamphlet.

The only layman whose death is recorded in the minutes of the N. M. S. is Mr. Alexander Fraser, merchant. He is described as a "most attached, steady and useful friend" of the Society; the members were "sensible that it is only God Himself that could supply his place."

The funds of the Society were obtained, not only by the subscriptions and donations of members and the collection made at the annual meetings, but also by "Penny-a-week Societies" as they were called, and collections made at Prayer meetings held weekly, monthly or quarterly, and occasional collections. These were brought to the annual meetings by those in charge of them and handed to the Secretary and Treasurer, and entered as they were received.

On the minutes of the Inverness meeting of 1819, it is recorded that the meeting expressed great satisfaction in observing that the collection exceeded that on any former occasion, and that many new contributors were added to the list of its members. They rejoiced at the prospect thus afforded of the Society becoming more effective in promoting the glorious cause in which they were engaged; and that the cause of missions was on the advance throughout the North of Scotland, as well as in other parts of the kingdom. I have no record before me of the collection made at Inverness on the occasion which elicited these gratifying remarks; but I observe that that at the Tain meeting two months after amounted to £127.

At the Tain meeting of 1821, the claims of the Cape of Good Hope as also of the Moravian Missions were brought before the Society in a sermon and a subsequent address by the Rev. Geo. Thom, Minister of the Established Church of Scotland there. In addition to interesting missionary anecdotes and encouraging details of Mission work in S. Africa in the sermon, he also gave an account of the rise, progress and success of the Moravian Mission; and these Missions, thereafter, shared in the prayers, sympathies and contributions of the N. M. S. We have it also recorded that the interest which these meetings seemed to excite was very pleasing; and it was hoped that the insensibility with which Christians in this northern corner of the British

Islands contemplated the moral and spiritual darkness in which many millions of the human family are enveloped, was fast passing away.

The first of the Dingwall meetings was held in 1824, when it was moved by the Rev. Hector Bethune of Dingwall, a half-hearted Evangelical, and seconded by the Rev. James Macdenald of Urray, a most devoted and genuine Evangelical, that "this Meeting, held in Dingwall, highly approve of the N. M. S., appointing an annual meeting in this place and cordially approve of the object and constitution of said Society." A second resolution moved by Mr. Barclay of Auldearn and seconded by Mr. Matheson of Kilmuir Easter, was also agreed to unanimously—"That this meeting impressed with a sense of the importance and obligation of Missionary exertions, invite the Christian members of this community to come forward in support of the N. M. S. by joining themselves as subscribers to that Institution." A third resolution was also carried unanimously, but the blank left for it was never filled in—a most unusual thing in the proceedings of the N. M. S. The death of the Rev. Robert Smith of Cremarty is recorded. Another attempt was made to get the Society to contribute to the Highlands and Islands through the S. P. O. K.; but while liberal with sympathy and thanks, it was contended that the constitution of the N. M. S. would not admit of any diversion of its funds for that purpose.

At the Dingwall meeting of 1825, Dr. Macdenald of Ferintosh gave some interesting details of the progress and triumphs of the Gospel of peace in different and distant parts of the world. He also read striking extracts of Missionary intelligence, particularly a summary of receipts and operations of the chief religious societies—statements which showed that much was being done in the greatest and best of causes and that the streams of Christian benevolence were flowing freely and rapidly, promising by their confluence, to form not a scanty rivulet but like the waters in prophetic vision a river that cannot be passed over.

It was about this time that his son, the future Missionary, wrote what he calls "a faithful delineation of breaking in upon his soul of that peace and comfort which, he believed, would only alter into a brighter day." "In it," he adds, "I can trace my bitterest pang and sweetest ray of hope." This is frequently referred to afterwards as his 'Covenant,' and from his entering into this covenant relation with God,

he dates his conversion. The death of his infant brother at Ferintosh had a blessed effect on his soul.

At the Tain meeting of 1828, on the motion of Dr. Macdonald, it was agreed that the meeting, alive to the importance of a general interest in the cause of missions, earnestly recommend that the several clergymen connected with the Society endeavour by every possible means to stir up their people to missionary exertions, and to form in every parish auxiliary institutions to the N. M. S., more especially 'Penny-a-week Societies;' and further entreated them to communicate all the information they could obtain regarding the operations of kindred institutions, and minute details of the progress and success of the missionary work throughout the world to as many as could be assembled at parochial Missionary meetings held monthly or quarterly—and with the view of more effectually promoting the objects of the Society and of rendering the anniversary meetings more generally attractive and useful, it was resolved that in future on such occasions public worship commence precisely at 11 A. M.; and the Society's business meeting be held at 2 P. M., that to it the public be earnestly invited, and addresses be delivered detailing the operations of Missionary Societies all over the world. The L. M. S. College for the training of Missionaries was also strongly recommended.

While prepared to help efforts to instruct Gaelic speaking Higblanders in Prince Edward's Island, Nova Scotia, &c., the Society again firmly refused to contribute of its funds for such work at home, but strongly recommended a separate and vigorous effort to be directed to that object. They continue to plead for greater interest in, and more liberal and more numerous contributions to the N. M. S. While the able, zealous, devoted fathers and founders of the Society were passing away, like men were not in sufficient numbers rising in their place, and there seemed to be a diminution of interest in and zeal for the great cause they all had at heart. They also plead for the use of daily and importunate prayer for the coming of Christ's Kingdom in power, and for that out-pouring of the spirit which will make the wilderness blossom as the rose; and they pledged themselves not to desist until Christ be crowned Lord of all. To the accomplishment of this they feel the necessity of a revival of vital religion among themselves by an out-pouring of the Holy Spirit to quicken their zeal and exer-

tions in the Missionary cause. They also recognised the connection which God has established between the use of the means which He has appointed and His promised blessing on the people.

All this was specially urged in connection with the 30th Anniversary Meetings of the Society, alike at Dingwall, Inverness and Tain. The Rev. Dr. Angus McIntosh, Tain, stated at the Tain meeting that he had held the office of Secretary and Treasurer to the Society for the period of 30 years—that his age and infirmities now rendered it difficult, if not impossible for him to attend any longer to the honourable but arduous duties of the office. He therefore begged to resign it to the hands of the Society, which he did the more cheerfully as he saw around him others who were fully competent for the discharge of its duties. He was at the same time aware that much of the Society's prosperity depended on the character of its secretary—he must be a man of energy and activity, and one who will be willing to take trouble in the Society's affairs.

A unanimous request was made to him to continue to act as secretary, associating with him his son, his assistant in the ministry in Tain. He agreed.

It was the same year that John Macdonald, Jr., removed from Westerton, where he taught some pupils, to his father's house, the manse of Ferintosh, where, he says, he felt a dwarf in divine life by the side of the giants of Ross-shire. He found many in his father's parish of whom he could testify—'Each of them is a divine', and their presence stimulated him to greater assiduity. With their help he started a concert of prayer meetings for a revival of religion in their midst. And no sooner was the plan announced than prayer was commenced then and there. Of that very meeting he writes—"I shall never forget that night. Oh! it was wrestling". And a revival was granted. It was in the closing months of the same year, that in spite of his attachment to his native hills and mother tongue, to which he was greatly devoted as a language which was essential to usefulness in his native country, he made up his mind to accept of a call he received from the Chadwell Street congregation to preach the Gospel to the teeming multitudes of perishing men and women in the great metropolis. The following year, 1831, he was ordained as a minister by the Presbytery of London; and on May 4th attended a meeting of the B. and F. Bible Society where he was greatly

scandalised to find the question discussed whether Socinians and Arians should be admitted to the agency of the Society. He writes of some faithful and dear witnesses of the Lord who spoke, but who were drowned by the crowd of compromising, worldly-minded friends, or of bold and decided enemies. There are no such scenes now-a-days.

It was at this time also that the Church of Scotland took up at long last foreign missions as one of the 'Schemes' of the Church. Dr. Alexander Duff was appointed her first missionary, a Highlander from Moulin, Perthshire. A year after (1831) the Rev. Dr. W. S. Mackay, a native of Thurso, Caithness, followed, also to Calcutta. The question had therefore to be faced what these steps ought to mean to the N. M. S. Of course it meant that a portion of their funds should go to their Church's India and Jewish missions. That was attended to at once, but we will soon see that it was felt by some that it ought to mean more. The question will be formally raised at an early meeting. Till then other matters press for a word.

The N. M. S. was not a machine used simply for the purpose of disseminating information about mission work abroad, and for creating sympathy and raising money for such. It used its influence in advising, and, when necessary, in criticising the actions of the Societies it helped, as well as in praying for them. At the Inverness meeting of 1832, for example, we have it recorded that an explanation which it asked for from the Scottish Missionary Society regarding the case of Mr. Blyth was then read, when the meeting, in terms of the reference from the Dingwall gathering, determined to transmit the sum of £10 voted there, as the explanation satisfied the meeting. Again while they gave contributions ungrudgingly to such an inter-denominational society as the L. M. S. and to a denominational society as the B. M. S. differing totally from themselves in polity and the administration of Baptism; yet, to the Scottish Society it gave, on the express understanding that their money was to be used solely on Scotch Presbyterian agency, and that the management of the Society be wholly in the hands of friends of the Church of Scotland. It ought also to be mentioned that not only had they the usual devotional exercises along with the preaching in the forenoon of their anniversaries, but that they also devoted some time to prayer after the business meeting ended.

At the Tain meeting of 1832, the Society had to record the great loss which not only it, but the cause of Missions in general, had sustained by the death of one of its original founders, the Rev. Dr. Angus McIntosh of Tain, who for the long period of 32 years,—ever since its commencement—conducted its business as secretary and treasurer, with singular devotedness and ability. At a time when the heavenly flame of Missionary zeal was but just kindled, or burnt but dimly and the heathen world was lying in the thick darkness of spiritual death, a number of eminent ministers and private Christians in the north, ‘men full of the Holy Ghost and of wisdom,’ and whose praise is in all the churches, touched by the same heavenly feeling of love to their Saviour and pity for perishing souls, united together, after much deliberation and prayer, and formed the N. M. S. And it, under the countenance and blessing of God, diffused such an interest over this part of the country—stirred up and drew together very many friends to the cause and knit them in the best of bonds, as well as aided with considerable sums of money, the spread of the gospel abroad, by contributing to the funds of kindred societies. One of the most active of those ‘nobles of Israel’ now called to the upper house, with the exception of a ‘ripe herry here and there on the uppermost bough,’ was Dr. McIntosh. He was among the first and readiest to move in the great and good cause. He engaged in the work heart and hand, not merely whilst the Society was young and the subject was novel; but the strong impulse first felt by him continued increasing to the last. He watched over the institution in its infancy with the tenderness of a nurse, and the maturity of his favorite child only enlarged the affectionate care and fond anxieties of the dutiful parent. As secretary to the institution, he brought to the trust qualities which when alone are valuable, but in him were happily combined—great discernment, sound judgment, zeal tempered by knowledge and prudence,—a ready talent for writing letters, whether of friendship or business, a method of industry and conscientious redeeming of time, which enable ordinary men to accomplish so much. And he was no ordinary man. His was indeed a superior mind. To these qualities were added unfeigned piety, devoted holiness, and a spirit of prayer,—and all were offered on the altar, and dedicated to the glory of God, whose he was, and whom he served. To the in-

terests of the Society were uniformly given his labours of love, and prayer of faith, and patience of hope. His affection for it only terminated with life, and when the Master of the vineyard called this devoted servant to enter into the joy of his Lord, he left the many who knew and loved and valued this man of God, complaining, in the language of sore bereavement—'my father, my father, the chariots of Israel and the horsemen thereof.' But while the Society deeply felt the loss to the Church on earth, occasioned by his removal hence, and would weep for themselves and oot for him, they would bless God for having given him and continued him for so many years to them; and that though our fathers are not, and the prophets live not for ever, Jesus the King of Zion liveth for ever more, the same, yesterday, to-day and for ever—that He hath the residue of the Spirit and that from age to age a seed shall come and serve Him until all the kingdoms of this world shall become the kingdom of our Lord and of his Christ."

Dr. McIntosh' son and successor as minister in Tain, the Rev. Charles Calder McIntosh, was appointed Secretary and Treasurer in his father's place. He continued to discharge its duties to the end.

The Society's native missionary in South India, called Angus McIntosh, after the late Secretary, is described in the minutes of the Inverness meeting of 1836, as a pious young man of considerable abilities, diligent in his work and desirous of doing good. The congregation under his charge is described as having enjoyed a considerable revival at the time. It consisted of nineteen families at Topavilly, South Travancore. They were constant in their attendance on worship; and some of them had received the truth in the love of it.

At this time Dr. Duff was home for the first time, in shattered health, but full of zeal and activity for the King and His cause. He visited the various Presbyteries North and South and exacted promises and pledges from them, that they and their congregations would support him and the India Mission of their Church. Dr. Fraser of Kirkhill addressed the Inverness meeting of 1836 on Dr. Duff's visit and on the obligations under which in their ecclesiastical connections the clerical members of the N. M. S. had come, and stated that many of the Society's warmest friends entertained fears that the Society would be crippled if a new direction were now given by the full and corporate

influence of Presbyteries to the minds and contributions of the very same body of people who supported the N. M. S.; or, on the other hand, that the Society's operations would materially interfere with the success of the Presbyterial Associations, within the district embraced by the Society. It was thought, therefore, that it would be desirable to unite the Presbyteries and the Society in one body. In seeking to accomplish this they were more especially impressed with the importance of preserving unimpaired so excellent an institution as the N. M. S., with all the advantages resulting from its well established organization, its provincial character and its hold on the affections of the people. It was therefore agreed that the Presbyteries and the Society be united in one body without in the meantime expressing any opinion as to the means that might be necessary or most likely to secure this object. It was agreed that before any action be taken in the matter, it be further discussed at both the Dingwall and the Tain meetings. A scheme was however to be drawn up by a Committee appointed for the purpose. This effort to unite proved abortive. It came to nothing. This was in the first place due to the death of Dr. Fraser, convener of committee, and in the second place to Dr. Duff's scheme, to which the Church as such, now that the Evangelical party was in the majority, would admit of no rival. It demanded the undivided affection of the party to its Mission scheme. Hence the resolutions arrived at in the Tain meeting ran—That as the General Assembly has now recommended, as the Synod of Moray had asked in 1796, that collections be made for the several schemes of religious exertion, in all their churches, it is unnecessary in the Society to take any further steps towards union; but that nothing save a prospect of more enlarged usefulness would justify any change in the name or constitution of the Society. They expressed the hope that by the increased exertions of its members, it would under the divine blessing prosper more abundantly than it had done in the past.

The Inverness meeting of 1837 learned with much satisfaction that the Rev. John Macdonald of London had dedicated himself to Foreign Mission work, by engaging to proceed to British India under the direction of the General Assembly's Committee for Foreign Missions, especially as it was the wish and prayer of the founders of the N. M. S., that individuals might be raised up in this district of the

country to labour in extending the Redeemer's Kingdom in the great heathen wilderness. They expressed their anxious prayer that the great Head of the Church might long spare his life and make him eminently useful in the arduous and difficult service he had so devotedly undertaken, and they recommended to the members of the Society throughout the country to remember him in their prayers at the throne of grace.

On this Mr. Macdonald, who was present, rose and in a very feeling and appropriate manner acknowledged the resolution and stated the views and sentiments which led him cheerfully to undertake the important duties of a Christian Missionary to the East.

At the same meeting was recorded an expression of the loss the Society suffered in the departure for British America, of Mr. John Fraser, late Provost of Inverness, father of the Rev. Dr. Donald Fraser of London.

At the Dingwall meeting of 1833, Mr. John Macdonald had preached the Gaelic sermon on the sixty seventh Psalm; now, in 1837, in the same centre, he preached the English sermon and his distinguished father the Gaelic sermon. At the business meeting which followed, the thanks of the meeting were given to the Messrs. Macdonald, and in doing so the Society renewed the pledge given by the Inverness meeting to feel a prayerful interest in the welfare and success of Mr. Macdonald, Junior, the General Assembly's Missionary to British India, and, further, that as the obligation on all Christians to send the relief of the Gospel to those who are destitute of it is not only permanent, but comes daily to be better understood, and as the many encouraging circumstances in the Providence of God, which were so clearly and forcibly stated by Mr. Macdonald, render even remissness in discharging this obligation peculiarly criminal, they now pledge themselves to increased exertion for the interests of the Society and for promoting the cause of Christ generally. The short reply which Mr. Macdonald made deeply interested, impressed, and gratified the meeting.

At the following Inverness meeting, Dr. Macdonald stated that he had the gratification of hearing from his son that he had commenced his labours as Missionary in Calcutta and that he felt increasing pleasure in the prospect, if such were the will of God, of spending and being spent in the Mission work. The meeting resolved to record the great gratification afforded them by this statement and their

hope that by the divine goodness they might be favoured from time to time with accounts of the progress and success of Mr. Maedonald's labours in Calcutta.

At the Dingwall meeting of 1838, Col. Ketchen, H. E. I. C., addressed this meeting from personal knowledge and experience of the progress of the Gospel in India, of the success which God had already vouchsafed to the labours of His servants in that land of darkness, and especially of the very flourishing condition of the Assembly's Institution in Madras, under the care of the Rev. John Anderson. Col. Ketchen was thanked for his interesting and cheering address. Similarly, at the following meeting in Tain, they were favoured with a very gratifying address respecting the progress of the Missionary cause in India from Mr. Laurie, a member of the General Assembly's Committee in Edinburgh. These addresses were always given at the business meeting after the services of the forenoon were finished. Here we come across the first reference to any independent action on the part of ladies in the interest of foreign work. It is stated that no contribution that year would be sent to the Cape Breton Mission as the ladies of the district had just sent liberal contributions to it.

The Inverness meeting of 1841 mourned the loss sustained by the Society and by the Church of Christ in the death of the Rev. John Kennedy of Redcastle, one of the Fathers of the Church, better known to the present generation as the father of the Rev. Dr. John Kennedy of Dingwall; and in the death of David Tulloch of Kinlochluichart, an attached and zealous member of the Society, who had preached the English anniversary sermon in Inverness in 1840.

At the Inverness meeting of 1842, letters were read giving very interesting accounts of the state of religion in Canada, and the necessities of the Gaelic speaking populations there, and earnestly soliciting in their behalf the continued support of the N. M. S. It is satisfactory to know that while at the present day the Gaelic speaking populations of Canada are larger than those of the Highlands of Scotland, whence they or their ancestors went to Canada, they no longer require help from the mother country; but unite with brother Christians speaking the English language in sending the Gospel to Central India and to the Red Indian nearer their own homes in the far West.

1843 saw the Church of Scotland broken up into two parts nearly equal. The N. M. S. had been inaugurated when

the Moderate party was in a decided majority. From 1833 to 1843 it was going more and more into the minority. But by obtaining the support of the civil powers, as represented by the Courts of Session in Edinburgh, the Privy Council in London and the two Houses of Parliament, it was able to thwart and nullify all efforts of the Church to restore to the people and to the Courts of the Church their rights, and their power to extend the boundaries of the Church by means of Church Extension efforts in those parts of the country which were most destitute of spiritual privileges. It also interfered with the Church's efforts to exercise discipline among her members and ministers. No man or woman could be refused the sacraments of the Church without fear of the civil power interfering to conus the Church into the granting of Spiritual privileges; nor again could the Church refuse ordination or pass sentence of suspension or deposition or any one of her ministers without fear of the State stepping in to deny to her independence even in such spiritual actions. In these circumstances the Church felt that if she was to be free to do her Lord's will, she must free herself from the trammels which the State connection laid upon her freedom. But that implied that her ministers should sacrifice their earthly all—houses and lands, churches, schools and Missionary Institutions, salaries, stipends, and glebes,—whatever she possessed in the way of property or State advantage: All these the State claimed as its property. We need not wonder, therefore, that the hearts of not a few of the Evangelical party failed when brought face to face with the great sacrifice demanded from them. There were in May 1843, as many as 1195 ministers in the Church of Scotland. Of these 714 belonged to the Evangelical party; and 481 were Moderates. Of the 714 ministers who publicly vote dwith the Evangelical party, 260 failed to make the sacrifice which their professed principles demanded from them.

Thus only 454 were found true on the day of trial. The great wonder and matter of praise and triumph is that so many proved true. It is questionable whether a more august and sublime sight could anywhere be seen than that of the willing sacrifice of their all by such a large body of men, most of them heads of families, for the spiritual freedom of their Church. In the Highlands of Scotland, the enthusiasm was at its height, where the sacrifice would

to the eye of sense be greatest;—for there the people were poorest, and least likely to support their ministers when deprived of the State support. Yet these ministers and people came out in largest proportions. In Easter Ross or Presbytery of Tain, the focus of the district embraced by the N. M. S., there were 9 Evangelicals and one Moderate, and the whole nine came out; in the Dingwall Presbytery there were 11 Evangelicals, 2 Moderates, and one half-hearted Evangelical, the Rev. Dr. Hector Bethune of Dingwall, who did not come out. In Inverness, there were six decided Evangelicals, five Moderates, and one neutral. One of the six, the Rev. Alex. Clark, whom I remember well, as a flaming advocate of spiritual independence, who thoroughly identified himself with the N. M. S., preached and printed sermons, and made motions and passed resolutions all on the Evangelical side, down to 1841, when he went over to the other side. By this action he completely snuffed himself out. From that day he was under a cloud. He was the hero of Hugh Miller's articles on the "two Mr. Clarks." In the Presbytery of Nairn, there were 4 Evangelicals and 2 Moderates—one of the Evangelicals there also failed in the hour of trial—Hugh McBean of Ardelach. In the Presbytery of Chanonry again there were six Evangelicals and one Moderate. Two out of the six failed, but neither of them had taken any prominent part in the N. M. S. Of the seven Evangelicals of the Dornoch Presbytery, six came out; one became a turncoat and joined the 4 Moderates; and of 10 Evangelicals in the Caithness Presbytery nine came out, and one failed at the last moment and joined the two Moderates. It was a day of sifting the wheat from the chaff, but with the very few exceptions mentioned above the leaders and members of the N. M. S. proved true to their colours, and to the great Missionary Evangelical party to which they all professed to belong.

We need not wonder that, when the Society met on the 8th June 1843 in Inverness, in public meeting, after the great testing event had taken place, the following resolutions were passed, and passed unanimously:

"(1). That this meeting desire to record their thankfulness to God for the measure of countenance afforded to the Society during the 43 years it has been in operation and the amount of aid it has been enabled to give to other Societies, having for their object the furtherance of the Redeemer's Kingdom, both at home and abroad.

"(2). That this meeting are unanimously of opinion that the objects of this Society can hence forward be most efficiently carried out by means of each congregation contributing to the several Schemes of the Church, agreeably to the instructions of the 'Free' Assembly, or to other missionary objects entitled to Christian support; and therefore resolve that the usual annual meetings shall in future be discontinued.

"(3). That this meeting confidently trust that increased exertions will be made by the friends of missions in this part of the country for the promotion of the Gospel and the hastening of the coming of Messiah's Kingdom over all the earth.

"(4). That the thanks of this meeting be tendered to the Rev. C. C. McIntosh, Tain, their able and excellent secretary, for the very efficient manner in which he discharged the duties of that office, as successor to his respected father, the late Dr. McIntosh of Tain, who acted as secretary from the commencement of the Society till his death. The meeting closed with prayer."

(Sd.) "J. MACDONALD, PRESES."

The signature is that of the Rev. John Macdonald, D. D., Ferintosh, known as the 'Apostle of the North', who was chairman on the occasion, as on many a previous occasion.

ART. X.—REVIEW OF THE YEAR 1893.

BY THE REV. J. P. ASHTON, CALCUTTA.†

THE beginning of the year 1893 found some of the members of the Calcutta Missionary Conference in Bombay attending the Decennial Congress; and at our first session in February, Mr. Wann gave his impressions of that great assembly. He was struck with the unity and harmony that prevailed on all the great missionary topics, and with the remarkable spirit of hopefulness which was manifested. It was the opinion of many that the number attending and the multiplicity of subjects discussed interfered with its efficiency,

*Throughout this Article the passages within quotations, not otherwise indicated, are from the M.S. Proceedings or Minutes of the N. M. S., discovered by the writer in the possession of his friend, the Rev. Thomas Grant, the successor of the Secretaries of the Society, as minister in Tain, and now for the first time given to the public.

† Read before the Calcutta Missionary Conference, December 1893.

so that sufficient time could not be given to allow of that amplitude of discussion which many would have liked. But, in spite of every drawback, it was a wonderful gathering, and indicated considerable progress since 1882. Much controversy has since risen as to the action taken in passing no resolution on the State Regulation of vice, and the public have been slow to understand why it was determined that no resolutions should be recorded. To make their own views clear to all, the Conference passed the following important resolution: "The Calcutta Missionary Conference has always unanimously condemned all state regulations of impurity as carried on under the now abolished Contagious Disease Act, and protested against any continuance of the system under the Cantonment Act, and re-affirms its view that the Resolutions of the British Parliament abolishing it in India ought to be enforced."

The remarkable results of the visit of the two American ladies are now matters of history and need not be given here, but it may be well to make two observations; 1st, the contention of the Conference that the orders of the House of Commons were disobeyed, has been fully proved; and 2nd, the proceedings of the Indian authorities will need to be watched in the future, lest the House of Commons after an interval, should be once more defied, or its wishes counteracted.

The experience of the year has indicated a new and important means of reaching many of the students in the great Calcutta Colleges. A system has arisen and has been encouraged in various ways by the authorities by which students are lodged and boarded in well built hostels or in houses rented by clubs of students which are commonly called "students' messes." Some of the students have asked individual missionaries to aid them in their religious enquiries, and this has opened the way for several Bible Classes which are held with great regularity, and the visits of Christian workers are welcomed. This comparatively new method of reaching the young men of the city is one capable of great expansion and might result in as wide a house-to-house visitation of the by-takhánas as has developed through the exertions of the lady missionaries in regard to the zenanas. The subject is well worthy of careful consideration by each mission, to see whether a larger number of brethren can be set apart for this form of work. It is, however, one which demands great

care and prudence, and perhaps special qualifications on the part of those who undertake it, for it is not without its own peculiar difficulties. This has been recently illustrated in the case of the Hostel attached to the Hooghly College called the Hindu Hostel. The Government Educational Official has in this case taken upon himself not only to protest against a Bible Class in the Free Church Mission compound, which was attended by some of the Hostel Boarders, but to prohibit their further attendance. It was not asserted that any breach of discipline had occurred, but the Government official, from what must be considered as mistaken views on his part as to his duties towards the inmates of his hostel, thought he was bound to protect students from anything which should have the appearance of an attack upon their Hinduism. To take up the attitude of an upholder of the Hindu religion is plainly contrary to the rules of Government neutrality. It is to be hoped that the Director of Public Instruction will not tolerate this act of interference with the liberty both of Students and Missionaries; but it shows how much need there is for tact and caution, lest this promising mode of reaching the young men of Bengal should be seriously interfered with. It is all the more regrettable that this passing check should have occurred when the Conference is expecting the immediate arrival of a gentleman from America to take up, on the same broad footing as has been done in Madras, the extension of the Young Men's Christian Association in Calcutta.

It was the privilege of the Conference in July to welcome amongst them, for a time, Mr. Wilder, who has taken a prominent part in the Student Volunteer Movement in America. Great success and encouragement has been given him in another mode of dealing with College Students and ex-students. After giving various addresses and holding various Bible classes in the three large Missionary Colleges of the city, he invited young men anxious on the subject of religion, to visit him for the purpose of religious conversation and prayer. A considerable number have availed themselves of this opportunity, and it is hoped that in many cases real and permanent impression for good has been made that some may be led to follow Christ.

To be continued in next issue.

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INVESTMENT OF LIFE INSURANCE FUNDS.

Considerable stress has been laid by certain Offices upon the advantage of permanently investing and retaining in this country large sums of money in Indian Government Securities. The soundness of this view is, however, open to question, so far as security to Policy-holders and prospect of Bonus are concerned, the downward tendency in the value of silver, having seriously deteriorated the sterling value of Funds so invested. The reply of such Companies would probably be that the sterling equivalent of their rupee liabilities has diminished in a corresponding ratio,—which is satisfactory as far as it goes, but it is obviously a point of management to *Improve the Assets*. This has been foreseen by the "Commercial Union," and the greater portion of its Indian Funds has, for some years past, been steadily remitted to London. Remittances have been purchased at a more favourable rate of exchange than could be secured at present, and only a sum sufficient to meet Indian claims as they arise has been retained in this country. Thus, while the sterling value of rupee liabilities has diminished in consequence of the fall in exchange, the rupee equivalent of money invested in England has increased.

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See page 10—

MINUTES
OF THE
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OF
The Mexican Mission,
HELD IN
GUADALAJARA,
SEPTEMBER 5-7, 1894.

RICHMOND, VA.:
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RULES OF ORDER.

1. Each session shall be opened and closed with prayer.
2. The officers shall consist of a Chairman and a Secretary, who shall be elected annually.
3. Every brother shall arise to his feet when addressing the Chair. No one shall speak more than twice on the same subject until all have had an opportunity to speak, nor more than three times without the permission of the body.
4. These rules can be changed only by a two-thirds vote.

STANDING COMMITTEES FOR 1895.

Executive Committee.—GASSAWAY, POWELL, McCORMICK.

Schools.—WATKINS, McCORMICK.

Literature.—STEELMAN, WILSON, McCORMICK.

Self-Support.—RUDD, WATKINS, POWELL.

Auditing Committee.—McCORMICK, WATKINS.

D. A. WILSON, STATISTICAL SECRETARY.

A. B. RUDD, TREASURER.

PROCEEDINGS.

TUESDAY, SEPTEMBER 4, 1894—9 P. M.

1. The Third Annual Meeting of the Mexican Mission was called to order by Bro. Steelman, Chairman of previous year.

The following members were present:

J. G. CHASTAIN, DOCTOR ARROYO, San Louis Potosi.

M. GASSAWAY, Zacatecas, Zac.

H. P. McCORMICK, Mrs. ANNIE P. McCORMICK, Morelia, Michoacan.

W. D. POWELL, Toluca, Mexico.

A. B. RUDD, Saltillo, Coahuila.

I. N. STEELMAN, Orizaba, Vera Cruz.

A. C. WATKINS, Musquiz, Coahuila.

D. A. WILSON, Mrs. D. A. WILSON, Guadalajara, Jalisco.

2. After prayer, Bro. Powell was elected Chairman, and Bro. McCormick, Secretary.

3. Bro. E. G. Stout, of Kentucky, was invited to sit with us, and Bro. Wilson made a hearty address of welcome, to which the Chairman fittingly responded.

4. The Committee on *Rules of Order* presented its report. This was re-committed for revision.

5. Brethren Watkins and McCormick were appointed Committee on Order of Business, and presented a partial report.

Prayer and praise.

WEDNESDAY—9 A. M.

Devotional exercises.

Minutes read and approved.

6. The Committee on *Rules of Order* presented its revised report, which was again re-committed, and Bro. Wilson added to Committee.

7. The Executive Committee presented its report as follows:

REPORT OF EXECUTIVE COMMITTEE.

We, your Executive Committee, beg leave to present the following report: We have recommended that Alex. Trevino be paid \$5.00 per month, beginning with December, 1893, extra for travelling expenses; that Bro. Chastain be granted permission to go to the United States; that Bro. Wilson be requested to succeed Bro. Goldsmith at Guadalajara; that Bro. Wilson be allowed \$15.00 per month for helper in Leon from June 1st; that Bro. Watkins be allowed to change one worker for another with an increase of \$10.00 per month in salary, this to be paid from excess exchange on his allowance; that Mrs. Watkins be granted permission to visit the United States, provided the condition of her health demanded it.

Respectfully submitted,

A. B. RUDD,
J. G. CHASTAIN,
A. C. WATKINS.

After discussion, adopted.

8. The *Report on Self-Support* was read, and 10 A. M. Thursday was set as the hour for its consideration.

9. The Committee presented its

REPORT ON NEW FIELDS.

Your Committee, appointed to report on New Fields, having visited several places of importance which are as yet unoccupied by Baptists, could recommend in case of any new appointment the following fields in the order named: Durango, Jalapa, Oajaca, Colima

D. A. WILSON,
W. D. POWELL,
M. GASSAWAY.

Adopted.

10. The Committee presented its

REPORT ON SCHOOLS.

Your Committee on Schools beg leave to submit the following report: We have visited Madero and Zaragosa Institutes. We found the management of Bro. Rudd eminently successful and satisfactory. He has proven himself a wise leader, enjoying the love and confidence of both teachers and pupils.

MADERO INSTITUTE.

We believe it would be well to elect Miss Ida Hayes, Lady Principal. We found more sickness than usual, and would suggest that the sanitary condition of the building needs attention. There should be some improvement in the girls' dining room. There should be more variety in the food. Care should be exercised that the quantity be always sufficient. We believe that the price of board should be slightly increased.

We recommend that a committee be appointed to confer with the President of the Institution and ascertain how the general expenses may be reduced.

ZARAGOSA INSTITUTE

is doing a good work. Its financial resources should be increased. We suggest that the churches in Mexico be asked to support by voluntary

contributions such young men as give evidence of a call to the gospel ministry and wish to prepare for their life-work by a course in this institution.

PRIMARY SCHOOLS.

After careful study, we do not believe that it is wise to use mission funds in supporting primary schools. We should teach our people to be loyal and patriotic and patronize the public schools.

THE ESTABLISHMENT OF ANOTHER SCHOOL OF HIGH-GRADE.—We have duly considered the subject, and, while favoring the idea, we do not believe that we are in a position to undertake it.

Respectfully,

W. D. POWELL,
D. A. WILSON.

After discussion, adopted.

11. MISCELLANEOUS BUSINESS.

(1). On motion of Bro. McCormick, and, after discussion, it was

Ordered: That a committee of two be appointed by the chair to confer with the Home Mission Society of Atlanta, and the State Board of Texas, to endeavor to come to some satisfactory understanding with them concerning the employment of missionaries to the Mexican population, and other matters of a similar nature.

Brethren McCormick and Chastain were appointed on the committee.

(2). On motion of Bro. A. B. Rudd, and, after discussion, it was

Ordered: That a committee be appointed to report at this meeting on the relations sustained by native workers to the missionaries and to the mission.

Brethren Rudd and Watkins were appointed on this committee.

(3). On motion of Bro. McCormick, and, after discussion, it was

Ordered: That a committee be appointed by the chair to report at the next annual meeting as to the best means of legally securing to the local churches the ownership of their church houses, and also to make a clear statement of the present laws of Mexico touching this important matter.

Brethren Steelman and Wilson were appointed as the committee.

12. Bro. Rudd presented the following

REPORT OF THE MADERO INSTITUTE.

Annual Report of A. B. Rudd, Director of Madero Institute, to the Mexican Mission, for the year 1894.

As this is my first year as Director of the school, I have, of course, labored under many disadvantages. I have no flattering report to make, but shall simply present a few of the more important facts about the year's work.

ENROLMENT.

Number of matriculates up to date, 97. Of these, 48 are boarders and 49 day pupils. Of the 48 boarders, 24 are charity and 24 pay pupils.

As the allowance for the school this year is \$200 less than last year, I have gone slowly in the matter of expensive improvements. At all events, it will be necessary, during the coming vacation, to raise the floors of at least three of the dormitories of the college, to prevent the dampness which constantly threatens the health of the girls. Of the three cases of fever which we have had in the college during the session, two occurred in these low, damp rooms. Many other improvements need to be made, but the funds for making them are not yet in sight.

MORAL AND RELIGIOUS CONDITION.

The moral condition of the school is, I presume, not below that of past sessions. We strive earnestly to elevate it day by day.

While all of the girls do not attend *regularly* services in the church, yet all attend, and the majority of them regularly. I am sorry not to be able to report any baptisms during the session. We have labored and prayed for this, but for some reason it has not been granted. Still, two or three girls have given evidences of conversion, and I feel that they will soon be baptized. Several of the Catholic girls attend a Bible-class, which has been organized in the college during the session and which promises to become a useful factor in the moral and spiritual condition of the school. The class meets at 6:15 A. M. and numbers some thirty or thirty-five.

FINANCIAL.

I. Boarding Fund:

Received from board for charity pupils	\$ 922 33
“ pupils for board	779 50
“ sale of few things belonging to this department	12 97
“ board for house-keeper	191 75

Total receipts of Boarding Fund \$1,906 55

Disbursements in Boarding Department:

Amount paid out in Boarding Department	\$2,153 93
Deducting total receipts	1,906 55
Amount due Treasurer	\$ 247 38

II. Music Fund:

Amount received to date on Fund	\$468 10
“ paid out as per book	38 27

Balance to credit of Music Fund \$431 83

7

III. *Incidental Fund:*

Received from pupils for tuition	\$268 50
" " board for salary of native teacher	50 00
<hr/>	
Total receipts of Incidental Fund	\$318 50
Amount paid out of Incidental Fund	\$566 82
" " received as above	318 50
<hr/>	
Balance due Treasurer	\$248 42

Resume:

Total amount received from board, for School	\$1,164 08
" " " income of School	1,529 07
<hr/>	
	\$2,693 15
Total of disbursements	\$2,757 12
" " receipts	2,893 15
<hr/>	
Amount due Treasurer	8 63 97

The above is a financial report of the school for the present session only, without taking into account its indebtedness at the beginning of the year. The present financial condition of the school is as follows:

Amount of indebtedness brought over from last year	\$393 32
" " of this year	63 97
<hr/>	
Total	\$457 29
Amount collected on last year's accounts	144 00
<hr/>	
Actual indebtedness of School	\$313 29

RECOMMENDATIONS.

1. That the present arrangement of house-keeper be allowed to continue through next session.
2. That Miss Hayes be made Associate Principal of the School, so that the Director may have more time for mission work.
3. That a committee of three be appointed to see what can be done towards removing from the Constitution adopted by the Board of Trustees, the clause forbidding the teaching of distinctive Baptist doctrine in the class-room.
4. That the brethren of the mission pray earnestly and constantly for the conversion of the girls in Madero Institute.

Respectfully submitted,

A. B. RUDD, *Director.*

Adjourned, after prayer.

WEDNESDAY—3 P. M.

Devotional exercises.

Minutes read and approved.

13. On motion, and after discussion, it was

Ordered: That a committee be appointed to place the facts relating to Bro. Moseley's case before the honorable President of the Republic of Mexico, and to seek to obtain from him such satisfaction as may be possible.

Brethren Powell and Rudd were appointed on this committee.

14. Reports were presented from the different missionary districts, and, upon motion, it was

Ordered: That a committee of two be appointed to make such a compilation of the contents of these reports from the fields as may be suitable for publication in the Minutes.

15. The revised report of Committee on Rules of Order was amended and adopted as follows:

RULES OF ORDER.

1. Each session shall be opened and closed with prayer.
2. The officers shall consist of a Chairman and a Secretary, who shall be elected annually.
3. Every brother shall arise to his feet when addressing the chair. No one shall speak more than twice on the same subject until all have had an opportunity to speak, nor more than three times without permission of the body.
4. These rules can be changed only by a two-thirds vote.

W. D. POWELL,
M. GASSAWAY,
D. A. WILSON.

After remarks from several brethren concerning new fields, the Mission adjourned with prayer.

WEDNESDAY—9 P. M.

After prayer, the minutes were read and approved.

16. Bro. Rudd presented the following

REPORT OF ZARAGOSA INSTITUTE FOR 1894.

The Mission recommended at its last session that the Zaragosa Institute be continued, provided it could be done without expense to the Board. I am glad to be able to state that a good Christian brother has agreed to support the school during the present session. As he is pleased

with the project, I have strong reason to hope that he will continue its support during the coming year.

We have in the school eight boys, six boarders, and two day pupils. One of the boarders pays five dollars per month, another three dollars, and the rest nothing.

Three feel that God has called them to preach, and two others are thinking seriously of entering the ministry.

The moral and religious tone of the school is quite satisfactory.

Since the first of May Bro. J. T. Lux, a Kentucky Baptist, has been helping me in the school, living with the boys, giving attention to their conduct, and aiding considerably in the class-room.

FINANCIAL.

Amount received from patrons of school	\$ 30 00
From the benefactor of the school	584 19
Total	\$614 19
Total disbursements (see hook)	443 70
Balance to credit of school	\$170 49

Respectfully submitted.

A. B. RUDD,
Director.

18. MISCELLANEOUS BUSINESS.

(1). A letter from Bro. Moseley having been read, in which he requested an expression of the opinion of the Mission concerning the propriety of his return to Mexico, upon motion, it was

Ordered: That Brethren Wilson and Rudd be appointed a committee to express to Bro. Mosely the sincere sympathy of the Mission, and to state to him that, in consideration of the circumstances, it would not, in our opinion, be wise or safe for him to return to Mexico.

(2). Upon motion, and after discussion, it was

Ordered: That the Board be requested to pay to Brother Alexander Trevino \$25 in part payment of the excessive taxes imposed on him as minister in Patos.

(3). Upon motion, and after discussion, it was

Ordered: That this mission request the Board to meet the expenses incident to Brother Moseley's recent imprisonment.

(4). Upon motion, it was

Ordered: That a committee be appointed to confer with the President of the Madero Institute concerning the reduction of the general expenses in that Institution.

Brethren Gassaway and Wilson were appointed ou the committee.

(5). Upon motion, and after discussion, it was

Ordered: That a committee be appointed to seek the necessary alteration of that part of the Constitution of the Madero Institute which prohibits the teaching of Baptist Doctrine in that Institution.

Brethren Rudd, Watkins and Chastain were appointed the committee, and Bro. Powell was added upon request of Bro. Rudd.

Adjourned, with prayer.

THURSDAY—9 A. M.

After religious services, the minutes were read and approved.
19. The committee reported as follows on

THE RELATIONS OF NATIVE WORKERS TO THE AMERICAN MISSIONARIES.

Your committee beg leave to submit the following report:

1. That the licensed, unordained workers shall be responsible as heretofore to the missionaries with whom they are laboring, and receive their salaries through their hands.

2. That the ordained ministers, when they so desire, shall be directly responsible to the Mission, having their own fields, drawing their salaries directly from the Treasurer, and submitting annual written reports of their work to the Mission.

Respectfully submitted.

A. B. RUDD,
A. C. WATKINS.

Adopted, after discussion.

20. The hour (10 A. M.) set for the consideration of the *Report on Self-Support* having come, said report was re-read, and its discussion continued till hour of adjournment.

After prayer, adjourned.

THURSDAY—3 P. M.

After prayer and praise, the minutes were read and approved.

21. The *Report on Self-Support* was taken up, and its discussion resumed. The report, *as amended*, was adopted as follows:

REPORT ON SELF-SUPPORT.

The question of self-support is of supreme importance to those who would establish self-perpetuating and missionary churches of Christ. Until self-dependent and self-controlling, these New Testament bodies must lack the vital principle of permanence and reproductiveness; and

as missionary organizations they cannot attain to their greatest moral power or highest spiritual success until they rely, under God, upon their own resources and ministry.

From the experience of missionary workers of all denominations in all parts of the world, and particularly from the experience of missionary workers in the Republic of Mexico, we are compelled to consider the so-called "Subsidy-System" to be hurtful, at once deceiving its advocates and debilitating its beneficiaries. This well-meant but mistaken system defeats only too often its own beneficent purposes by shouldering burdens which, for their own development, the churches need to bear, and by accustoming them to habits of congregational life, to methods of work, and a scale of expense artificial and undesirable: What at first glance appear to be vigorous churches of the New Testament pattern are only too frequently discovered to be but eleemosynary organizations dependent for their very existence upon this system of protective paternalism.

This Mission pledges itself anew to unwearied endeavor to bring all of our churches to the profession and practice of such principles of self-support as shall as fully as possible assure their continued existence as independent, self-controlling, and self-supporting spiritual bodies, and fully agree:

BISHOPS AND EVANGELISTS.

1. That the missionary's work is evangelistic rather than pastoral; and that when obliged to exercise pastoral care of a church he should encourage it to elect and support its native Bishop or Bishops to whom its care should be committed, as fully and as quickly as circumstances may permit.

That mission funds should be appropriated for the support of such native brethren *only* as have given sufficient scriptural proof of being called of God to distinctly evangelistic work.

While considering the support by mission funds of settled pastors, whether native or foreign, to be part of a system to be discouraged, we believe that Christian expediency counsels assistance in the sustenance of pastors *already settled*, but insist that in all such cases the churches to which they minister shall be required to furnish a portion of their support, the amount to be determined by the ability of the churches in question. In every such case, however, such churches and pastors must understand that this assistance is positively only temporarily extended, and will be diminished by sliding scale until the pastors shall derive their support from the churches alone.

CHURCHES.

2. The true test of the propriety of organizing believers into a church is their readiness to assume, and ability to comply with the obligations of such an independent corporation. From the very beginning converts should be taught to rely upon their own financial resources, whether in payment of rents or support of pastors, and should not be encouraged to demand, or expect, fixed periodical visits from missionaries or evangelists supported from abroad, but rather to rely upon themselves, and to assemble themselves together on the Lord's day, as commanded in the Scriptures.

We should unceasingly pray, and believingly expect the Head of the Church to raise up among our churches worthy men, who shall be ordained to the office of Bishop, that the ordinances may be seasonably administered, and the Gospel faithfully proclaimed; and every effort should be made to educate the churches in the obligation of making proper provision for the support of these servants of God.

RENTS AND CHURCH HOUSES.

3. That, as a rule, the local church should provide its own place of worship, and that mission funds should be appropriated for rents only under extraordinary circumstances. *In all cases*, whether in construction of church buildings, purchase of houses, or rental of meeting places, appropriations should be made only with a view of stimulating the churches to greater exertion and self-sacrifice, and organized churches should in all cases be required to the utmost of their ability to assist in the rental of the halls.

SCHOOLS.

4. In the absence of satisfactory public schools, the churches should make all possible efforts to establish schools for the instruction of youth; but where they exist, parents should be encouraged to send their children to the common schools, and to exercise unceasing vigilance that no Romish or Atheistic sectarian teaching or practice be permitted in them.

In the Madero Institute mission support should be extended to such pupils only as are of approved mental and spiritual worth, and as give especial promise of usefulness in the cause of Christ.

We deem it inexpedient to sustain primary schools with mission funds.

CHURCH PERIODICALS.

5. That all the brethren should be educated in the duty of circulating Gospel literature, and especially of supporting their church papers. The practice of supplying church members with our Church and Bible school papers gratis is injurious, and should be abandoned.

COVETOUSNESS.

6. That the sin of covetousness, which is idolatry, should be dealt with as sternly as other sins and vices, and that church members who obstinately refuse to bear some proportionate part of the expenses of the church should be rigidly disciplined.

SYSTEMATIC BENEFICENCE.

7. That every church should have some well-defined financial system. We believe the envelope system to be simple and practical, and we pledge ourselves to make every effort to introduce immediately in all the churches this, or some other workable plan, for regular, systematic collections for the necessities of the church and the extension of the Lord's kingdom.

H. P. McCORMICK,
A. C. WATKINS,
J. G. CHASTAIN.

Adjourned with prayer.

THURSDAY—9 P. M.

After prayer, the minutes were read and approved.

22. LOCATION OF MISSIONARIES.

Under this head the following arrangement was recommended for 1895:

MUSQUIZ—A. C. Watkins, Mrs. Watkins. *Monclova*, M. Jiminez. *Allende and Nava*, Felix Ramirez. *Juarez and Progreso*, T. Rodriguez.

SALTILLO—A. B. Rudd, Mrs. Rudd, Misses Barton, Hayes, McDavid, Prof. Cardenas, Alex. Trevino. *Galeana*, R. Martinez. *Rayones*, Porfino Rodriguez. *San Rafael*, Manuel F. Flores. *San Pedro*, Ernesto Barocio. *Tarreon*, Florencio Trevino.

DR. ARROYO—J. G. Chastain, Mrs. Chastain, Elisco Recio.

ZACATECAS—M. Gassaway. *Colotlan*, B. Müller.

GUADALAJARA—D. A. Wilson, Mrs. Wilson, Misses Smeltzer and Hale. *Silao*, Samuel Dominguez. *Leon*, Miguel Placencia, Victor Godinez.

MORELIA—H. P. McCormick, Mrs. McCormick.

TOLUCA—W. D. Powell, Mrs. Powell, F. de P. Stephenson. *Lerma*, M. H. Obregon.

ORIZABA—I. N. Steelman, Mrs. Steelman, Moises Guajardo, Miss Z. Kempffer.

The mission recommended :

(1). That the Board undertake the support of Bro. M. H. Obregon for the Toluca field at \$40 (Mex.) per month.

(2). Also the support of Miss Zeferina Kempffer for the Orizaba field at \$10 (Mex.) per month.

(3). That Bro. Watkins be granted three months time to consider removal from Musquiz to Parras or Durango, advising in the matter with the Executive Committee.

(4). That Bro. A. Trevino remove from Patos to Saltillo.

23. ESTIMATES FOR 1895.

On motion, it was

Ordered: That estimates for 1895 be calculated on the basis of 50% premium on American Exchange.

Estimates were presented, and, after careful consideration, recommended as follows :

MUSQUIZ DISTRICT—A. C. WATKINS.

Salary for self, wife, and three children		\$1,500
Travelling expenses (Mexican coin)	\$300	200
Salary of F. Ramirez	360	240
“ of T. Rodriguez	420	280
“ of M. Junenez	480	320
Rent, Monclova.	30	20
“ Nava	30	20
“ Allende	30	20
		<hr/> \$2,600 00

DR. ARROYO DISTRICT—J. G. CHASTAIN.

Salary for self, wife and three children		\$1,500	
“ for Eliseo Recio (Mexican coin)	\$420	280	
Travelling expenses		180	
Rent	180	120	
			\$2,080 00

SALTILLO DISTRICT—A. B. RUDD.

Salary for self, wife and one child		\$1,300	
“ Miss Hayes		600	
“ “ Cabaniss		600	
“ “ Barton		600	
“ “ McDavid		600	
“ Mr. Cardenas (Mexican coin)	\$1,200	800	
“ A. Treviño		400	
“ M. T. Flores		564	376
“ R. A. Martinez		336	224
“ Porfirio Rodriguez		588	392
“ Florence Treviño		276	184
“ Ernesto Barocio		396	264
Rent—Tarreon		60	40
“ —Parras		240	160
“ —Rayones		36	24
Official correspondence as Treasurer			20
Expenses for correspondence school			24
Charity pupils in Madero Institute			700
Native teacher in “ “			150
Travelling expenses			180
			\$7,638 00

ZACATECAS DISTRICT—M. GASSAWAY.

Salary		\$600	
“ for B. Müller (Mexican coin)	\$600	400	
Travelling expenses		75	
			\$1,075 00

GUADALAJARA DISTRICT—D. A. WILSON.

Salary for self, wife and four children		\$1,600	
“ Miss Smelser		600	
“ Miss Hale		000	
“ Samuel Dominez (Mexican coin)	\$600	400	
“ Pablo Rodriguez		540	360
“ M. Placencia		180	120
“ V. Godinez		180	120
Rent for house and church		600	400
“ Silao		72	48
“ Leon		96	64
Travelling expenses			150
Expenses of evangelist		75	50
			\$4,512 00

MORELIA DISTRICT—H. P. McCORMICK.

Salary for self, wife and two children		\$1,500	
Travelling expenses		150	
Rent for dwelling (Mexican coin)	\$240	160	
“ church		216	144
Travelling expenses for evangelists	225	150	
			\$2,004 00

TOLUCA DISTRICT—W. D. POWELL.

Salary for self, wife and three children under 10 years of age		\$1,500
Two children between 10 and 15 years		300
Travelling expenses		200
Expenses for evangelistic help (Mexican coin)	\$150	100
Salary for F. de P. Stephenson "	660	440
Travelling expenses for Stephenson "	36	24
Salary M. H. Obregon "	480	320
Rent for house and church "	492	328
" dwelling of Mr. Stephenson "	180	120
" church in Lerma "	24	16
" " V. Guerrero "	36	24
" " San Antonio "	24	16
" " San ——— "	24	16
" " Tasco "	36	24
		<hr/>
		\$3,428 00

ORIZABA DISTRICT—I. N. STEELMAN.

Salary for self, wife and two children		\$1,400
" Moises Guajardo (Mexican coin)	\$420	280
" native female worker "	144	96
Rent for house and church "	540	360
Travelling expenses		180
		<hr/>
		\$2,316 00
Sum total of the estimate		<hr/> <hr/>
		\$25,653 00

Adjourned with prayer and praise.

FRIDAY—9 A. M.

After devotional exercises, the minutes were read and approved.

24. The committee appointed to confer with the President of Madero Institute in regard to reducing current expenses, reported as follows:

Whereas: The President of the Institute is now receiving for current expenses several hundred dollars less than his predecessor, your committee, after careful inquiry, cannot see how any further reduction can be made at present; but, on the contrary, we would recommend that the board be increased to six dollars per month.

M. GASSAWAY,
D. A. WILSON.

Adopted.

25. On motion, it was

Ordered: That the next annual meeting be held in Saltillo, the first Thursday in September, 1895.

26. The committee presented the following

REPORT ON LITERATURE.

In December, 1893, your committee held a meeting and made the following recommendations:

A copy of that part which relates to La Luz was sent to the Editor. Some points have at least been partially complied with; it has, perhaps, been impossible fully to comply with others.

Brother Alex. Treviño has been doing some very satisfactory work translating "The Pastor," by Harvey. Brother Müller, on account of much sickness in his family, and for other causes, has not begun the work of translating as yet.

We have had no tracts published. Two have been placed in the hands of the Committee of the Tract Alliance, but as yet we have not heard whether they have been accepted or any provision made for their publication. Brother McCormick has prepared the tract on Baptist Principles, but is not yet ready to give it to the press.

El Expositor Biblico has been published since January 1, and has been well received, though as yet has not reached a self-supporting basis. We greatly need, and hope to have, a Sunday-school paper for the children.

We note with pleasure that one of our former fellow-missionaries, Mrs. Duggan, has written a story of Missionary Life in Mexico (The Mexican Ranch), for which she received from the American Baptist Publication Society a prize of \$500. Also, that Miss Sara Hale has finished a beautiful story, which is now in the hands of the publishers, designed to portray Mexican life and character, and to give a picture of Romanism as it is in this country. We consider the story not only very readable, but peculiarly faithful to facts. Miss Hale is also preparing a series of stories in Spanish, which, when completed, we have no doubt will be very useful to Mexico. We recommend:

1. That the Committee on Literature for 1895 prosecute more vigorously the work of translating, through our native brethren, or missionaries who may have time and inclination for such work.

2. That they correspond immediately with the A. B. P. Society to ascertain the best terms that can be made for the publication of such tracts as may be selected.

3. That this mission begin at once to raise a tract fund, the interest on which in a few years may be sufficient to pay for the tracts we need every year.

4. That Miss Sallie Hale be requested to prepare the Sunday-school lessons for 1895, and that the lessons follow the International Series.

D. A. WILSON,
A. B. RUDD,
J. G. CHASTAIN,
H. P. McCORMICK.

After discussion, adopted.

27. Standing Committees for 1895 were elected by ballot, as follows. (See page 2.)

Bro. Rudd was renominated Treasurer, and Bro. Wilson elected Statistical Secretary.

Adjourned with prayer.

FRIDAY—8½ P. M.

After prayer, the minutes were read and approved.

28. Bro. Rudd was elected Director of the Correspondence School of Theology.

29. Upon motion, it was, after discussion,

Ordered: That the Board be urgently requested to allow Bro. Wilson to raise, as soon as possible, \$5,000, gold, for the purchase of property and the building of a church-house in Guadalajara.

30. Upon motion, and after discussion, it was

Ordered: That Bro. Watkins have the consent of the mission to ask the Board for \$250, gold, for part expense of church-house in Nava.

31. Upon motion, and after discussion, it was

Ordered: That the Secretary publish fifty copies of the minutes, and that each member of the mission pay the *pro rata* cost of same.

32. Upon motion, it was

Ordered: That Bro. Powell be appointed a committee to arrange with the Mexican National Railroad for reduced rate tickets for 1885.

33. Upon motion, it was

Ordered: That we recommend the Board to appropriate \$25, gold, for the incidental expenses of the Correspondence School.

34. Upon motion, it was

Ordered: That if agreeable to her so to do, Miss Cabiniss remove from Saltillo to Orizaba.

35. Upon motion, it was

Ordered: That this mission heartily appreciate the open-handed hospitality extended us by Brother and Sister Wilson, and pray God's reward to be with them.

The minutes were read and approved.

Adjourned with prayer and service of worship.

W. D. POWELL, *Chairman.*

H. P. McCormick, *Secretary.*

NEXT MEETING.

Saltillo, first Thursday in September, 1895.

COMPILATION

OF THE

REPORTS OF THE MISSIONARIES,

COVERING THE PERIOD FROM SEPTEMBER, 1893, TO SEPTEMBER, 1894.

In looking over the reports which have come up from the various fields occupied by our Mission, we feel constrained, first of all, to give thanks to the Lord of the harvest for many evidences of His presence and help. If the ingathering has not been commensurate with our desires, it has probably been as large as our faith; and, in entering upon another year, we unite to pray for more faith that as we labor and plan we may expect greater blessings.

THE MUSQUIZ FIELD—A. C. WATKINS.

Brother Watkins thinks that the present has been the best year in the history of the work on the northern frontier. He has travelled and preached the gospel in many places around Musquiz. Some new preaching places have been opened up, and there is an increasing willingness to hear preaching and to read evangelical literature. Several of the congregations to which he ministers are greatly in need of houses of worship. The people will do all they can to supply this lack, but in their weakness and poverty must have help. The churches are in good condition, and in seven out of eleven churches and stations there have been baptisms during the year. Brother Watkins is a strong advocate of self-support, and is pushing it on his field.

THE SALTILLO FIELD—H. R. MOSELEY.

It is a matter of regret that Bro. Moseley could not attend the meeting and sent in no report. Bro. Rudd, whose labors have been confined principally to the schools in Saltillo, was not in possession of the facts necessary for a report. We know, however, that the work has been very prosperous. There have been some seventy-five baptisms during the year. It is thought that Saltillo church will call, and largely or entirely support, its own native pastor for the incoming year, and that one or two other churches will move forward in the same direction. This is the more gratifying because Saltillo is our oldest missionary field in Mexico. The result shows that as our work becomes more firmly established and better understood fruit is proportionately more abundant.

DOCTOR ARROYO FIELD—J. G. CHASTAIN.

Bro. Chastain still meets the obstacles so common to all our work, ignorance and fanaticism, but says, "the general bearing of the people toward the Bible and its representatives is greatly mollified." Five services each week are held in the town—Doctor Arroyo. The attendance is encouraging rather because of its constancy than because of its largeness. A number of out-stations are visited regularly with encouraging results. A Bible agent is doing good work selling the scriptures through the country.

THE ZACATECAS FIELD—M. GASSAWAY.

This field has suffered for the past two years from changes of missionaries. As this was Bro. Gassaway's first year in the country he could do comparatively little active work. We are happy, however, to say that he has made unusually rapid progress in acquiring the language, and can now preach with considerable facility. He is therefore planning a vigorous campaign for the immediate future. The church in Zacatecas has suffered greatly from removals, consequent upon the drouth and typhus epidemic. But slightly more than one-fourth of the entire membership live in the city. In some of the out-stations, especially Colotlan, the outlook is brighter. Bro. B. F. Miller is now living in this place, and is much encouraged in his work. The members are enthusiastic, and a number of persons await baptism. It should be noted that a considerable part of the territory included last year in the Zacatecas field was worked by Bro. Moseley from Saltillo.

THE SILAO FIELD—D. A. WILSON.

Many people have attended the services; the difficulty, however, is to hold them. There are many who would be glad to hear the gospel, but public sentiment is so strong against those who begin to form friendships with Protestants, and the poor people, who are the ones mainly reached, so dependent upon the good-will of others for the very bread they eat, that in the majority of cases, before they are sufficiently grounded in the truth to be willing to suffer for it, they forsake us to avoid petty persecutions. There are many, however, who will receive a visit and hear the word in their own houses who will not attend services. While there has been little permanent improvement in the attendances, much seed has been sown, some of which will no doubt bear fruit. Since February regular services have been kept up in Leon; seven have been baptized, and a nice little congregation built up. Other places have been visited, tracts distributed, scriptures sold, and friends made.

THE GUADALAJARA FIELD—P. H. GOLDSMITH.

Here, again, the work has suffered from the want of attention necessarily attending a change of missionaries. On June the 1st Bro. Goldsmith left the field, but for months before had been in an unsettled state, and absent from the work a large part of the time. Still, some advance has been made. Bro. Goldsmith visited several of the country districts, and baptized some. In Guadalajara, also, there have been several additions to the church, congregations are better than last year, and growing. Since June, Bro. Wilson has had charge of this work, in connection with the Silao field. *Guadalajara greatly needs a house of worship.*

THE MORELIA FIELD—H. P. McCORMICK.

Though presenting no formal report, the committee learn that Bro. McCormick has succeeded in securing a preaching place in Morelia, and that into the communion of that church seventeen believers have been baptized. He has spent much time travelling, and has preached in many towns and ranches, in some of which, at least, it is hoped churches will be established later on. The year has been largely spent in endeavoring to open doors.

THE TOLUCA FIELD—W. D. POWELL.

Bro. Powell's report speaks cheerfully of the work on his field, and notes progress in nearly every direction. He spends most of his time away from Toluca, the work in the city being left mainly in the hands of Bro. Stephenson, the pastor. There have been baptisms constantly on

the field, several churches organized, and new stations opened. The converts have had to suffer much persecution, in one instance unto death. In several places the native members are doing nobly in the matter of self-support, helping to build their houses of worship, furnishing preaching halls, etc. Some of the young churches greatly need houses, but cannot provide them without help. The greatest need is more consecrated, efficient, native workers. Bro. Powell speaks especially of the difficulty of securing any observance of the Sabbath among the native Christians, and of the wide-spread drink habit—evils which we all constantly meet and deeply deplore.

THE ORIZABA FIELD—I. N. STEELMAN.

Brother Steelman reports the work progressing satisfactorily in Orizaba, though under some difficulties. The attendance at public service grows steadily. One young woman has been received who has shown herself specially useful in the work. Bro. Steelman believes that much good has come from a day school, which he has kept up at his own charges. Through it children are brought under the influence of the gospel. He has had much difficulty in retaining a house in which to live and to preach. A number of other towns have been visited, tracts distributed, and the word preached in the family. Several places offer encouragements for permanent work. Bro. Steelman feels that he could accomplish much more if he had more good native help. And so we all feel, "Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest."

D. A. WILSON,
A. C. WATKINS.

PARTIAL STATISTICAL REPORT, SEPTEMBER, 1894.

FIELDS.	Churches.	Missionaries— Male.	Missionaries— Female.	Native preach- ers ordained.	Native workers unordained.	Baptisms.	Present mem- bership.
Muizquiz	9	1	1	0	2	35	119
Saltillo	10	2	7	2	5	75	. . .
Doctor Arroyo	1	1	1	0	1	5	18
Zacatecas	2	1	0	1	0	6	75
Silao	2	0	0	0	2	15	17
Guadalajara	1	1	1	0	1	12	40
Morelia	1	1	1	0	0	17	19
Toluca	6	1	1	1	3	.	100
Orizaba	1	1	1	0	2	11	. . .

NOTE.—It is a matter of regret that the brethren have failed to furnish the information necessary to make a complete report.

D. A. WILSON.

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THE
MISSIONARY HERALD.

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WHEN the following statement of receipts for the month of July and the eleven months of our fiscal year shall reach our readers, there will be but a few days at the most left before the books close for the year. Church treasurers and others should remit at once all funds which ought to be included in this year's report.

	July, 1893.	July, 1894.
Regular donations	\$35,032.81	\$24,470.19
Donations for special objects, aside from the debt	3,464.57	4,658.62
Legacies	11,086.22	22,311.76
Total	\$49,583.60	\$51,440.57

The donations in July for the debt, not included in the above, amounted to \$406.67.

	Eleven months last year.	Eleven months this year.
Regular donations	\$363,889.23	\$346,093.91*
Donations for special objects	62,535.10	50,951.21
Legacies	124,492.24	160,456.48
Total	\$550,916.57	\$557,501.60

*Not including special contributions of \$36,361.11 for the debt of September 1, 1893.
 Decrease in regular donations, \$17,795.32; in special donations, \$11,583.89; increase in legacies, \$35,064.24; net gain, eleven months, to August 1, \$6,585.03.
 Debt of September 1, 1893 \$88,318.73
 Received in eleven months, to August 1 36,361.11
 Balance of the debt of last year, unpaid August 1 \$51,957.62

The whole story of our financial condition is told in a few sentences. We are heavily burdened and our work is sadly crippled. There is a dangerous decrease in donations from the churches and individuals. There is an unexpected increase in our receipts from legacies. There remains of the debt with which we began the year over fifty thousand dollars. We trust the closing days of our year may witness generous gifts for the relief of the work and the loyal, distressed workers.

ATTENTION is called to the notice, upon the fourth page of the cover, of the Annual Meeting of the Board, which is to begin at Madison, Wisconsin, on Wednesday, October 10. Further information as to railroad rates and other matters will be given in our next number and in the religious press.

A BRIEF note received from Mr. Walkup, dated Butaritari, June 1, reports that he had visited in the *Hiram Bingham* a large number of islands in the Gilbert group. Three weeks were spent at Nonouti where good work is going on. The outlook at Tapiteua is encouraging, but at Apemama evil counsels seem to be prevailing.

LETTERS received from our missionaries in China and Japan make but the slightest allusions to the prospect of war between the two empires, but the Japanese papers are filled with reports of what is going on. Telegrams in the daily press give much later news, of course, than those contained in these papers. The spirit manifested in Japan is exceedingly warlike. It seems to be the universal conviction that Korea must be kept as an independent state, to serve as a "buffer" against the encroachments of China and Russia. It is claimed that the present government of Korea is the most corrupt of any in the world, and that Japan must reform and maintain that kingdom, but not absorb it. The Japanese seem to have no doubt whatever as to their ability to do what they set out to do. One of the vernacular papers, taking it for granted that victory will perch on the Japanese banners, proceeds to discuss the question as to the indemnity to be demanded of China after she is beaten, and the use to be made of the indemnity, which it insists must be paid in gold. It is believed by many that the government is not at all loath to enter into foreign war with the view of diverting the thoughts of the people from internal dissensions and uniting all parties in a patriotic movement for the defence of the empire. No anxiety need be felt for the personal safety of our missionaries either in China or Japan, but the war which seems inevitable will doubtless divert attention from the great ends for which our missionaries are laboring. But the King of kings is on the throne.

Nor until the first day of August had passed were the occupants of the Missionary Rooms at Boston aware that on that day Mr. Langdon S. Ward completed forty years of service in connection with the treasury department of the American Board, twenty-nine of these years as the head of the department. It has been a service as able and faithful as it has been prolonged. No one unconnected with the office can have any adequate conception of the innumerable details and responsibilities connected with the treasurership of a missionary organization whose receipts and disbursements during these forty years have amounted to over twenty million dollars, with operations extending to so many parts of the world. The exacting labors of his office have seldom, in the judgment of the treasurer, permitted his absence from his post for more than a day or two at a time, and this very infrequently. He will be much surprised to find this notice of himself in our magazine, but it is fitting that there should be in these pages some recognition of his invaluable services, of the wisdom and ability with which he has managed his department, and of his full devotion to all the interests of the great missionary work. Two weeks after Mr. Ward came to the Missionary Rooms, Mr. Calvin N. Chapin entered upon his duties as secretaries' clerk under Dr. Anderson and Mr. Treat, and now for twoscore years he has with rare patience and fidelity attended to the details of his office, winning the confidence and cordial esteem of all with whom his duties have brought him in contact. Such prolonged and faithful services deserve grateful recognition.

THROUGH the kindness of two good friends of missions we have been enabled to send to the libraries of all our mission colleges and, to some extent, to native pastors and teachers who can read English, copies of the *People's Dictionary of the Bible* and of Professor Stearns' *Present Day Theology*. Such gifts of standard and valuable works are highly appreciated.

ALL hail to the new republic of Hawaii! Through the extraordinary perils of the past two years the nation has, in the good providence of God, been brought safely to take a place among the republics of the world. The position she now occupies is not without its difficulties, but we believe that better days are before her, and with all heartiness we return her greeting: Aloha Hawaii!

WE are glad to report that at Sivas, Turkey, the epidemic of cholera has greatly decreased and that the quarantine at that city is removed. Mrs. Perry writes that there have been thousands of cases of choleraic type, but so far as can be judged only 1,500 or 2,000 deaths. *Officially*, no one has died of cholera, but of "consumption"! The people have been made most thoughtful and have responded to the kindness shown them by the missionaries. A daily prayer-meeting among the Armenian women has had a regular attendance of from 300 to 400. We are sorry to add that, according to statements received from Messrs. Farnsworth and Fowle, the epidemic is raging in Cesarea. Since the fifteenth of June great numbers have died, the schools have all been closed, and every precaution taken. The deaths at one time numbered 175 daily. Of the Protestant community some six or eight have died, including the senior deacon of the church. Dr. Dodd has been indefatigable in his labors, which have been greatly prized. Neither at Sivas nor at Cesarea has the disease attacked any of the missionary circle. At present the disease seems to be moving eastward, but it is hoped that the quarantine on the Euphrates River will stop its further progress.

LETTERS from Constantinople report that though the earthquake of July 9 was the most serious one in that region within the century, and was the occasion of much loss of life and property, yet our mission circle and most of those connected with them suffered no serious harm. Mrs. Peet and her son had a narrow escape from being crushed by a falling wall. The walls of the Bible House and of the Girls' College at Scutari were cracked, while Robert College escaped entirely. The most serious damage was in the precinct known as Gedik Pasha, where the house of the missionary ladies shows cracks some of them one half an inch wide. The house is still habitable, but its power to resist earthquakes has been much diminished. At the moment of the shock Mr. Dwight and two of the professors of Robert College were seeking to solve some archæological questions in an ancient prison under the city walls, which point they had reached by crawling upon hands and knees through a tunnel about twenty feet long. Deliverance from the great peril they were in was, for a time, wholly unexpected. The safety of our missionary circles in Turkey during these serious visitations of cholera and earthquake calls for devout gratitude to God.

THE Bishop of Lahore, in Northern India, reports that of the eighteen native clergymen in his diocese no fewer than eight are converts from Mohammedanism. The Moslem population is compelled to pay attention to Christianity, by the discussions which are going on among them. The bishop speaks of India as the region in which the conflict with Mohammedanism must take place. There the church asks no favors, but it has, what it cannot have in Persia and other lands, a fair field.

"THE only high school for boys under evangelical auspices in the district of Constantinople and Bithynia, the Bardezag High School, surely merits the cordial sympathy and support of American Christians." These are the words of Rev. Dr. J. K. Greene, of Constantinople, writing after the commencement exercises in this school, held June 26. This important high school has just closed its most prosperous year. Of 121 pupils 93 were boarders. Of the whole number 72 were Gregorians and 49 Protestants, coming from 25 different cities and towns, from Constantinople on the west to Van on the east. The total income of the school for the year was \$6,160, all but \$1,320 of which came from tuitions and the sale of goods manufactured in the self-help department. The self-help department constitutes a very important industry in connection with this school, as it enables many poor boys to receive a Christian education. The school is suffering for suitable buildings. Its present quarters are in an unwholesome part of the city and in the worst possible condition for use. The building is rented at a high price and is the only available property in the whole city. An urgent appeal, which we are glad to voice in the *Missionary Herald*, asks assistance in the erection of a new building. The Alumni Association of the school has already started a generous fund. Friends in England have contributed already about \$500. The people themselves expect to do generously by the school. The Board is willing but unable to make an appropriation for this important purpose. We therefore send out this appeal to the friends of missions, in the hope that it will move some persons who, over and above their usual gifts for foreign missions, will furnish the \$3,000 needed in connection with the other resources named, to provide a suitable building. May we not expect a prompt response, from many sources, to this appeal, and thereby send good cheer to our toiling brethren in Turkey? The school is under the care of our esteemed missionary, Rev. Robert Chambers, who is well known to many of our churches.

THE correspondence between the Hindu monk, Vivekananda, and the Rev. R. A. Hume, which appeared first in the *Detroit Free Press*, and was issued in leaflet form by the Board, has been quite widely reprinted in Indian newspapers, secular and religious, and non-Christian as well as Christian. The common criticism on Vivekananda's utterances is that Hindus know nothing of the kind of Hinduism which he represented as orthodox Hinduism; and that he was most unfair in his description of missionaries. Some blame him for going out of his way to attack missionaries at all. A prominent missionary who knows about him wrote: "After leaving college Vivekananda gained some distinction or notoriety on the boards of one of our Calcutta theatres. Afterwards he was a missionary of the Brahmo Somaj, and as such traveled about the country at their expense. Finding him unsatisfactory in the matter of doctrine, the connection ceased. The friction, I am told, arose in regard to his faith in God. He is reported to have said that he believed in ghosts, for there were undoubtedly those who saw ghosts—but who ever saw God? I do not believe that he could have been a year in the Himalayas. The unwise actions of a missionary with whom Vivekananda came in contact had their influence in embittering him against Christianity and Christian missionaries and in making a Hindu ascetic of him."

THE *Morning Star* sailed from Honolulu July 18, carrying with her the reinforcements so much needed for Micronesia. At this time of writing she is probably among the Southern Gilberts, from which group she will go to Kusaie and Ruk, returning by way of the Western Carolines for her tours through the Marshall and Gilbert groups. It is hoped that she will be able to give twenty-five days to the Mortlock work inasmuch as, on account of the loss of the *Robert W. Logan*, this group has been sadly neglected within the past year. It is not expected that she will reach Honolulu again before the early part of May. May the Lord keep her and her precious freight!

THE last surviving member of the goodly company which in 1852 commenced missionary work in Micronesia has now been called from earth. Mrs. Louisa (Lewis) Gulick, wife of Rev. Luther H. Gulick, M.D., who died in 1891, was called to the heavenly home on the fourteenth of June last. Mrs. Gulick was born in New York city, November 10, 1830, and after her marriage, October 29, 1851, she went with her husband, Mr. and Mrs. Snow, and Mr. and Mrs. Sturges, from Honolulu in the brig *Caroline* to plant the banner of the Cross upon the island of Ponape where naked heathenism prevailed. It was a brave undertaking, the peril and uncertainties of which might have quenched the ardor of less consecrated souls. After eight years of service on Ponape and Ebon, Mr. and Mrs. Gulick labored in connection with the Evangelical Association at the Hawaiian Islands. God's singular providence called them to labor for a time in Spain, then in Italy, and afterward for thirteen years in connection with the work of the American Bible Society in Japan and China. In his abundant labors Dr. Gulick found an able and faithful coadjutor in his devoted wife. After his death she returned to Japan, where two of her children are laboring as missionaries, making her home with her daughter, Mrs. Cyrus A. Clark, at Miyazaki, on the island of Kiusiu. It was a great delight to her that so near the close of her life she could still engage in the missionary work to which she had given her life and her children. She was a devoted mother and a most self-forgetful and self-sacrificing missionary. The one source of sorrow at the thought of passing from earth was the multitudes of those yet unreached for whom she had hoped to work many years. It was while on her way with her children to seek medical help at Kōbe that she suddenly fell asleep in Jesus. She was buried in the mission cemetery at Kōbe where her husband's parents, the veteran "Father and Mother Gulick," of the Sandwich Islands Mission, were buried, and where the dust of other of her kindred rests. There are few who have labored in so many islands and continents of the world, and few who have left a better record of devoted service.

WE are glad to report tidings of much religious interest among the students of Jaffna College, Ceylon. Mrs. Hitchcock writes she has never seen such a manifest desire to know the truth. On a recent Sunday about seventy were present in Dr. Howland's inquiry class, and five of Mrs. Hitchcock's students seemed to be seeking the true way. Even those students who claim that one religion is as good as another are, nevertheless, much affected by the Christian atmosphere which they are breathing and which is so different from that they find in their heathen homes.

THE accounts of the recent religious awakening in our North China Mission have already had a place in the *Missionary Herald* and created widespread interest. The following brief note from a recent letter illustrates significantly the likeness of human experiences in heathen and Christian lands, and also the similarity in spiritual results under the power of a great revival: "When the spirit of confession was upon the church it was a matter of astonishment to the missionaries to listen to the revelation of so many secret reserves standing in the way of a life of full consecration to the Divine Will, even among our mature Christians. The entire church has now, as it would seem, fixed its purpose on being 'Holiness to the Lord.' This we dare to believe is not a temporary enthusiasm, but an enthusiasm begotten of the Spirit of the Lord. This work is being built upon long years of careful instruction in the Word of God, in the college, the theological seminary, and the church. The Divine Interpreter has now come to reveal to many hearts the hidden spiritual meaning of truths which had been long understood in the letter. We can only praise the Lord and commit the future to his keeping."

As will be seen by the letter of Mr. Nelson, on another page, there are two plagues prevailing at Canton, one physical and the other moral. Contrary to previous information, it seems that at the middle of June the deaths from the "Black Plague" were as numerous as ever, while the madness of the mob was apparently on the increase. It is one of the strange features of the case that the self-sacrificing labors of the missionaries in behalf of the plague-smitten people should call forth such bitter antagonism. It doubtless springs from ignorance and fear, but it is astonishing that, even in the midst of their terror on account of the ravages of the disease, the people are not able to discern the benevolent purpose of those who are trying to save the sick. At the time Mr. Nelson wrote, no foreigners in Canton had been seized with the plague, but the excitement among the people was hindering the work greatly. The blindness and cruelty of the Chinese in this exigency reveal most clearly their need of Christian instruction and help.

MISSIONARIES of every name in North China will feel severely the death of Dr. Roberts, of the London Missionary Society Hospital at Tientsin, which occurred on June 7. Of him Mr. Stanley writes: "A man of positive character, of warm heart, of good judgment, of great fidelity in the minute details of his work, of earnest and strong faith, his death is to us all and to the work at this place a stunning blow. We sorrow most deeply, but are grateful for such a life among us, for the work he did and for his influence for good." Dr. Roberts was but thirty-one years of age, and the cause of his death was in all probability overwork and exhaustion, on account of the small number of helpers.

It is pleasant to report the generous conduct of Captain Brock, of the schooner *Caleb Curtis* of San Francisco, to our missionaries on Ruk in Micronesia. The bearing of the captain and crew was a decided contrast to that of many who sail in the South Seas. For what might be termed a merely nominal price the captain took to the Mortlock Islands from Ruk some teachers and their supplies, and the presence of the vessel proved a genuine help to the work.

A FAITHFUL missionary who for eleven years has been laid aside from his loved work in China has, after years of physical weakness, been taken to the heavenly rest. Rev. Lyman Dwight Chapin, born September 18, 1836, who, after graduation at Amherst College in 1858, and from Union Theological Seminary in 1861, joined the North China Mission, laboring at Tientsin and Tung-cho until 1883, died at Los Angeles, Cal., June 29. While in active service he was most efficient and devoted, and during the years of physical feebleness his missionary zeal knew no abatement. His soul was filled with joy, notwithstanding his acute bodily sufferings, when his eldest daughter left home to take up the work of her parents in China. Spared in life longer than he or his friends anticipated, he seemed to live for the past few months simply to praise God for the tidings of the recent religious awakening in China. This was his theme day and night, and his prayers have been abundant for the continuation of the gracious outpouring of the Spirit. He triumphed in the grace of God, and glorified him even to the end. Who can tell how much of this blessed work in North China is due to the intercessions of this godly man? God be praised for such a life and for such a translation to the life beyond!

As showing the great burden under which many of our missionaries are laboring during these times of retrenchment, we quote a few words from a recent letter received from Mr. Perkins, of the Madura Mission: "If it had not been for extra donations sent out now and then, I would not have been able to gather in the people who have joined us during the past few years, and I should have sunk under the burden. When I make the statement that I have thirty preachers to care for the Christian nurture of 3,600 adherents in 116 villages, you can readily see that there are heavy burdens and some heartaches to the missionary. This work cannot be carried on with the appropriations now given by the Board, and unless some help is given the work will be blocked and the missionary killed off." Mr. Perkins classes cholera, which has ravaged his field this year, and reduced appropriations, as the coördinate, discouraging elements that sap the strength and energy of the laborer.

A FEARFUL epidemic of cholera has been prevailing throughout the Satara district of our Marathi Mission, and we have before us a four-page "Tract for the Times" in the Marathi language, issued by Rev. H. J. Bruce, giving plain directions for the treatment of the disease, adapted to the people in the towns and villages. To these directions are appended some earnest words as to the way of salvation and preparation for death. We learn that the issuing of this tract has stirred up the whole community of Satara, and the people are begging for copies, both for their own use and to send to their friends. The impression it makes is very favorable.

MANY Indian missions are adopting the custom of having a large annual gathering of Christians to make thank-offerings for church and other Christian work. Usually this is held just at harvest time, when the Christians can easily bring some of the products of their fields. This has been a practice in our Marathi Mission for many years and has been one of the most profitable spiritual exercises of the year. A joyful and generous thank-offering for foreign missions at harvest time this month or next from every Christian farmer whose

church coöperates with the American Board, and a thank-offering from everyone who has had a helpful summer vacation, would be enough to mark an advance in our mission work, would encourage the hearts of many workers, and would bring a blessing to the heart of every giver.

THERE are numberless signs that a great religious movement is actually progressing throughout India. We do not now refer specially to the revivals reported among the Methodist missions in Northern India, though they are of marked interest and are indicative of a genuine work of grace in one section of the empire. But among the Hindus themselves, from the Himalayas to the Cape, there is constant discussion of religious themes and a consequent unsettling of the old faiths and a reaching out after something purer and more reasonable. A good deal is said among them about the "expiring sanctity of the Ganges," and the conviction that certain prophecies as to the loss by this river of its former power are about to be fulfilled has become so widespread as to awaken the attention of the secular press. A letter just received from Mr. Abbott, of Bombay, refers to the present unsettling of faith among the Hindus and to the bearing of the present attitude of the people upon the missionary work, in which he says: "I am impressed with the religious unrest of the people at the present time. Almost every issue of the many vernacular papers that I see has some reference to religious questions. Some lectures lately by a Professor Ginswala have excited a great deal of comment. He takes the ground that the Vedas are of human origin and did not issue from the mouth of Brahma. This *higher criticism* is not relished by the strictly orthodox, and some of the papers have given him a broadside of abuse. Others, however, of the papers, representing the new generation, take his side with more or less warmth. Abuse of Christianity, missionaries, and everything Christian is still to be found in the papers, but on the other hand some seem to go out of their way to make appreciative remarks. The chief point of interest to me is that instead of the studied silence of the past toward religious questions there is now frequent reference made to them, and as the vernacular papers are mostly in the hands of the liberal wing of the Hindus, the Hindu youth are being led more and more away from Hinduism. What this unrest will end in must depend greatly on the time and manner in which we bring before them the knowledge of the truth as it is in Christ, and yet at the same time it looks as though the battle was being fought for us. This constant discussion amongst themselves for and against Hinduism, with more or less of a friendly attitude toward Christianity on the part of many, looks to me like a battle in which our small body of Christians are like mere spectators; but the victory will be for Christ and His Kingdom."

LET no one imagine that the educational work in missions has in view chiefly the intellectual training of youth. As an evangelical agency it is most efficient. In speaking of the schools in the Madura Mission, Miss Mary Perkins says: "Children are brought to our schools ignorant, unkempt, and without religious training. In a surprisingly short time they are transformed, becoming attractive, sweet girls, obedient and faithful in duty. Within the past two years from our two station boarding schools more than twenty children have united with the church through the efforts of the Christian Endeavor Society."

THE engraving below is from a photograph of the students of the High School at Smyrna, Turkey, who in a recent contest competed for and won the silver cup offered by the Smyrna School Athletic Association. Eight or ten of the largest schools and colleges in Smyrna entered into the competition, and the day of contest was a gala day in Smyrna, some five or six thousand persons, including the Governor-General of the vilayet, being present. The decided victory of the lads in our mission school gave the best possible advertisement to the institution, among those who have heretofore regarded it either with indifference or suspicion. Mr. MacLachlan is able to follow this story with an account of a much more glorious victory which has come to the school since the athletic contest. Without any special direct effort other than the faithful presentation of



gospel truths in the daily morning Bible lessons, a work of grace began among the boys, which still continues. Some of the brightest lads have given themselves to Christ, and a general spirit of earnestness and inquiry pervades the whole school. This movement is almost entirely among the boys belonging to the old Greek and Armenian churches, and gives promise of most blessed results. Since this religious interest began, special meetings have been held every Friday afternoon, after the lessons are over, and large numbers of the students come voluntarily to the meetings. In all respects the school is now in a most prosperous condition, there being over 100 in daily attendance. Mr. MacLachlan, who appears in the photo-engraving above in connection with his pupils, writes with great hopefulness: "We cease not to pray that this present earnestness may continue until many more are brought into living union with Christ." These are new days for Smyrna.

THE EXIGENCY IN INDIA: A SPECIAL CALL.

LETTERS received at these Rooms from members of the Marathi and Madura Missions reveal a condition of affairs to which it seems but just to call the attention of the friends of missions. The reductions that have been made in the estimates for the work the current year are found to be such as to seriously impair the efficiency of missionary effort. Mr. Abbot, under date of July 6, writes from Bombay: "As I have written before, I simply could not dismiss my preachers and teachers to bring down the expense to the amount of the reduced appropriations. Such reduction is too disastrous, and I cannot do it even if it takes all the savings of my life. I am going on keeping the work just where it was, trusting that God will send me the money either through you or someone else. I think I shall need at least 1,000 rupees (\$275) to clear myself. I do not mention this in order that my needs should be exceptionally treated. All our missions are in the same boat and need relief."

Mr. Harding writes from Rahuri: "There are several villages in this and in the Wadale district where preachers and teachers are earnestly called for. We have suitable men for these places, but we have no money for such enlargement." A suitable man could be obtained in any one of these villages for \$45 a year.

Mr. Perkins, of the Madura Mission, reports village communities numbering 40, 50, 60, and 150, all of whom are ready to place themselves under religious instruction and begging for Christian teachers. He says: "What do the churches in America want? They send us out to assist in bringing the heathen to Christ. Well, here they are!" Mr. Jones, in charge of the Theological Training School for the entire Madura Mission, writes of the necessity of more funds for the support of pupils in his school. He has twenty-two promising young men in attendance and has means to support only a part of them. He begs for at least \$500 more.

The above extracts will show that the condition we have long prayed for has come in India. A spiritual awakening has begun; entire communities are turning to the gospel, begging for Christian instruction. The missionaries find it impossible to turn a deaf ear to their entreaties, and some of them are involving themselves in debt rather than turn away these seekers after the truth. The sum of at least \$2,000 for each mission is imperatively needed at once to supply in some measure these pressing calls. We would gladly divide this amount into shares of \$25 each for investment by our Sunday-schools, societies of Christian Endeavor, and individuals who, in addition to their regular contributions, will be glad to aid in meeting this exigency. Let checks for this object be sent at once to Langdon S. Ward, Esq.

A CHAPTER OF MISSION HISTORY IN TURKEY.

BY REV. H. O. DWIGHT, OF CONSTANTINOPLE.

THE providential preparation for the opening of the mission of the American Board at Constantinople sixty years ago was sufficiently remarkable to warrant recalling the story. In the year 1825 a tract by the Rev. Jonas King on the

necessity of studying the Scriptures was published in Syria. It was translated into Armenian by Bishop Dionysius at Beirut and sent in manuscript to an influential Armenian at Constantinople. Its convincing words produced an extraordinary effect upon all who read them. Minds largely ignorant of the Bible and its teachings were aroused at once, to see the lacks of the Armenian Church in the matter of Bible knowledge. A school, having for its principal object the education of the clergy, was established at the Armenian Patriarchate at Constantinople, under charge of the eminent teacher Peshtimiljian. A rule limiting ordinations for the priesthood in Constantinople to graduates of this school was adopted, indicating slightly the ignorance which had been prevalent up to that time among the ordinary priesthood. Peshtimiljian, the head master of the new school, was a learned man for his day and was also firm in his conviction that the Bible is the sole standard of Christian life and doctrine.

Thus it was that when five or six years later the missionaries of the Board went to reside at Constantinople, there to urge upon the people individual examination of the Bible, their access

to Armenians was easy. They found a strong group in the Armenian Church who were already exercised with this question, although it was pathetically evident that they had no idea that any other branch of the Christian Church was equally interested in the gospel of Jesus Christ. It is noteworthy that all the first converts under the labors of the missionaries at Constantinople and many of the later ones received their first impulse toward evangelical Christianity from the school of Peshtimiljian, and that, perhaps, before a missionary had reached Constantinople.

An impressive ceremony in the Armenian Patriarchal Church in Constantinople, held in September, 1833, was part of the fruits of this remarkable movement. It was the first ordination of Armenian priests under the new rule. Fifteen young men, who had completed their studies in the school, were then



Born 1787. REV. KEVORK ARDZROUNI. Died 1894.

solemnly set apart for the priest's office, and the missionaries were specially invited to be present at the ceremony. One of the men ordained on that day, the Rev. Kevoik Ardzrouni, had been brought into such relations to the missionaries that after his ordination Dr. Goodell and Dr. Dwight could call upon him in his cell of retirement. As they were leaving, Der¹ Kevoik asked an interest in their prayers. It surely was not without significance in the after life of this priest that there, at the threshold of his church service, he received the benediction of that holy servant of God, Rev. William Goodell, who solemnly invoked upon him the descent of the Holy Spirit as they stood together in the cloisters of the Armenian Patriarchate.

Der Kevoik's name appears repeatedly in all the early records of the mission at Constantinople. His early history was inseparably linked with the history of the founding of the mission. He himself, full of years and of good works, died at Constantinople in January of the present year, at the age of one hundred and seven. From the first Der Kevoik was prominent among the fifteen priests, ordained on that great day in 1833, as a man of learning and of piety. During five or six years after his ordination he was one of the principal teachers in a great Armenian school in Hasskeuy, the religious influence of which he at least helped to make as pure and as strong as that of the mission school. He also spent much time at that early day in visiting from house to house among the people, reading the Scriptures, and exhorting the people to obey the gospel message. Wherever he was there was a quiet but powerful influence for the spread of evangelical ideas.

Then came the reaction against the evangelicals. The more ignorant and bigoted of the clergy looked with terror upon the influx of light among the common people. It seemed to promise only harm to ecclesiastics who had not, and cared not to have, spiritual understanding of the priestly duty. The reactionary party gained the control of the church, they secured the imprisonment and banishment of the evangelical leaders in the Armenian Church, and the excommunication and cruel persecution of all among the laity who persisted in claiming the right to read the Bible and to judge by it of the value of the usages of the ancient church. Der Kevoik was one of the pious priests imprisoned in 1839 and banished to a remote part of Asia Minor. The whole hope of reform in the Armenian Church seemed to be destroyed. The Sultan made a proclamation against the Protestants as enemies of the peace of the empire; the ecclesiastics, citing the fact that Dr. Hamlin did not make the sign of the cross or fast, officially asked for his expulsion from Bebek; the American Episcopal missionary added fuel to the flame by translating into Armenian, for the edification of the reactionary party among the clergy, passages from the *Missionary Herald*, which he claimed showed a purpose to break up the church, and in print and in speech he denounced the missionaries of the Board as infidels and "radicals." All these circumstances had their influence upon the mind of Der Kevoik, and by the time this terrible persecution had led in 1846 to the organization of a separate evangelical church at Constantinople, Der Kevoik had decided to make his peace with his own church and to break off relations with the missionaries. In doing this he did violence to his conscience. But his hope that still he might

¹ Der (lord), the Armenian title given to priests.

be able to aid in reforming his church from within offers sufficient justification for charity toward this pious priest.

It was long before Der Kevork ventured to renew intimate relations with the missionaries and the evangelical Armenians. I can remember, forty years ago, being taken by my father to see Der Kevork in his home in Hasskeuy. There was evident constraint in their conversation, but the old affection of twenty years before still existed. And when the old man — for his beard even then was white as snow — laid his hand on my head and said, "God bless you, my son, and make you a good man!" it was like a blessing from a man of God.

As the conscience of the venerable priest more and more resumed its sway over his life he became more and more earnest in teaching evangelical truth. His great age made it necessary some time ago for him to commit the principal part of his parish duties to an assistant, happily a kindred spirit. But his influence in the Armenian Church, especially during the last fifteen years, has been thoroughly and penetratingly the influence of a simple and pure-minded gospel Christian. He had a standing order in the Bible House for all new religious publications, and to the day of his death he loved to talk with missionaries and pastors of the evangelical church upon the things of the kingdom. His last sermon was preached at Easter, 1892, when he was carried in a chair to the church which he had served for more than half a century. There, supported by loving arms, he preached a most powerful discourse upon the duty of Bible study and of conformity of life thereto in pure and spiritual piety and devotion to Christ.

The public life of this aged priest of the Gregorian Armenian Church has corresponded with the whole period of the existence of the American Board's mission among the Armenians. His spiritual life was largely determined by the influence of the fathers of that mission, and the outcome of his work has been essentially on the same lines as the work of the mission. It is, then, a suggestive token of the great change which God has already effected in the Armenian Church that Protestants and Armenians joined in mourning his loss, and that both honor in him the same traits of character: a hearty love for the simple gospel and a life conformed to the life of Jesus Christ.

A COURSE OF LECTURES IN JAPAN.

BY REV. M. L. GORDON, D.D., OF KYŌTO.

THE students in the theological department of the Doshisha at Kyōto, Japan, have just been the favored listeners to a short course of practical lectures on preaching and pastoral work by several experienced Japanese pastors. These lectures were most warmly received and must have added very materially to their preparation for future work.

The first lecture was by Rev. T. Harada, of Tōkyō, a brother well and favorably known to many American Christians. His subject, "The Pastor in his Study," was treated in a scholarly manner, the only unpleasant thought arising in connection with the lecture being that of the poverty of our students, which so greatly limits their ability to carry out the lecturer's suggestions.

The second lecture was by the Rev. T. Osada, the much-beloved pastor of the Tamon church at Kōbe. The burden of the first part of it was that pastors should consult with the church at every step, instead of seeking to force their own ideas upon it. It was very strange to hear a Japanese pastor giving so high a place in church work to women and children. "Consult freely with the women of the church." "Make them your allies." "You cannot succeed without them." "Consult with the children. They are the future church members." "Encourage infant baptism." "Make much of the children's prayer-meeting." An analysis recently made by the lecturer of one hundred conversions showed that the largest number of converts is made through the personal love and kindness of Christians; the next largest through Christian home influence; the third through Christian hymns. "Be above all things *men of love*."

The remaining five lectures were by the Rev. S. T. Miyagawa, the able pastor of the large and influential First Church of Osaka. The subjects were "The Preacher," "Preaching," "The Pastor," "Pastoral Work," and "The Evangelist and Evangelistic Work." The treatment of these subjects showed wide reading, varied experience, devout study of the Scriptures, and great soundness of doctrine. A few thoughts presented will be of interest: "The first requisite of the preacher," said the lecturer, "is spiritual power; nothing can take the place of this. This power is to be acquired (1) through a firm grasp of vital Christian truths: 'God is our Father'; 'we are, through Christ, God's beloved children'; 'we are redeemed by the sufferings of Christ in Gethsemane and on Calvary.' (2) By prayer." In speaking of the necessity and power of prayer—prayer for individuals—the lecturer spoke feelingly of the fact that though for the last two or three years of his life the lamented Paul Sawayama spent the greater part of the time in the hospital and could preach very little, his church continued to flourish. The secret of this came out after his death, when under his deathbed was found a list of his church members, which he had used in his prayers for them, a list soiled by his tears and daily use. In speaking of methods of persuading men he said the preacher should use (1) spiritual means; (2) he should appeal to the sense of responsibility; (3) he should seek to make every man feel that he had a divine mission.

In his last lecture he told how, soon after he entered the ministry, a woman came to him burdened with sin and asking what she must do to be saved. He had no reply for her, and that fact threw him back on his own experience, led to a prolonged searching of his own heart, and the assured conviction of God as the Father of all; Christ as the divine Saviour of all; the Holy Spirit as the Sanctifier of all. This conviction awakened within him an as yet unrealized sense of the necessity of salvation and gave him a new love for the souls of men. A thorough conviction of the truths just spoken of he held to be necessary to successful evangelistic work.

We are very grateful not only that we can have such lectures in our Doshisha but that there are such pastors over the Kumi-ai churches.

A LETTER FROM TURKEY TO A BUSINESS FRIEND IN AMERICA.

BY E. W. BLATCHFORD, ESQ.

[Mr. Blatchford, of Chicago, Vice-President of the American Board, during his recent visit in the Orient was moved while at Smyrna to write a letter, which we are permitted to reproduce here as giving the impressions and views of one who has carefully inspected a portion of the mission field, and who writes with a full heart of what he has seen. — EDITOR.]

SMYRNA, June 20, 1894.

My Dear Brother,—I have recently spent a little time in the Turkish empire, visiting a few mission stations of our American Board, and knowing the community of interest we have in this grand work I am prompted to write to you. It strongly impresses itself on me, and with mingled feelings of satisfaction and pain—satisfaction with the work already accomplished, with large opportunities opening on every hand and able workers on the ground eager to embrace them, and pain at seeing the work hampered and semi-paralyzed for lack of means to move forward. Is this latter an absolute necessity? Does this necessity exist, even in the present severe pecuniary straits through which we are passing?

To visit some of our mission stations has been for years a cherished thought whenever a second trip to the Orient has suggested itself, and cordial invitations from a number of our missionary friends in Turkey who had learned of our journey increased this desire; for we realize the fact that only by observing and studying upon the ground of operation can one fully appreciate the real difficulties and trials, as well as the full magnitude and power of the missionary work.

We planned to visit the inland stations of Aintab and Marash, two important educational centres, but the lateness of the season, the long horseback rides, and the heat of the plains compelled us to give up the trip. We did visit with deep interest the Adana and Tarsus churches and schools and have had special opportunity to study and enjoy the interesting missions in the Smyrna field, and of this I would specially now write; and I fully believe the observations made and conclusions arrived at here are applicable to missions throughout the world.

The extent of this Turkish empire is magnificent. Ranging through thirty-three degrees of north latitude, with an area of over 700,000 square miles, it stretches from the Danube southward to the Red Sea, and from the Adriatic to the Persian Gulf, and embraces the agricultural possibilities of our own continent in a sweep from Lake Michigan to Central America! Every cereal of the temperate zone grows on its luxuriant plains and hillsides, from wheat, corn, rye, barley, etc., to rice in the more southern provinces, to which add cotton, hemp, flax, tobacco, while the fruits of the temperate and tropical zones abound in luscious perfection. The varying altitudes give valuable variety of forest trees, from the cedars and cypresses of Lebanon to the pine, oak, elm, etc., of the plains. The mineral deposits of the empire only await scientific development to add largely to its commercial wealth. The exports, I estimate, from inquiries made in the absence of published statistics, at not less than \$75,000,000 per annum, to which, in judging of the commercial importance of this empire,

should be added its manufactures of sugar, linen, cotton-spinning, silks, etc. Refresh yourself by a glance at the world's map, and I think you will agree with me that no country by *location* exceeds it in advantages for commerce. To the facilities of its extended seacoast it is rapidly adding railroads in every division — in European Turkey, Egypt, Syria and Palestine, and in Asia Minor. It will not be long before the "Oriental Express," now connecting Paris and Constantinople, will unite the Bosphorus and the Persian Gulf. The same civilization that demanded the Suez Canal will add this new route for travel and trade.

But it is the opportunity and hope of its spiritual regeneration that attract and hold Christian thought. To what land on our globe does every religious sentiment point with so enthusiastic an interest as to this empire? Here Old and New Testament history finds its field of study and archaeological research. Here patriarchs and prophets lived; these grand mountains and beautiful plains and rugged passes furnished themes to the Old Testament preachers and poets. Here were fought the battles of the Old Testament; and, exceeding all else in tenderest interest, here was born and dwelt and suffered and died Jesus Christ our Saviour. These mountains and hills and valleys and streams he looked upon, and they are consecrated by his footsteps. Here lived and labored, too, the apostles. Every principal route, every important city, suggests the presence and the marvelous activity of the great apostle of the Gentiles and his associates. Indeed the apostolic letters to churches and individuals are the Christian's most valued guidebooks here. Is it not a magnificent work to reclaim this land for Christ?

Consider what a preparation has been made, too, during three quarters of a century for the diffusion of Christianity in Turkey. We can say truly to our workers now here: "Other men labored, and ye are entered into their labors." The first preparatory step — the foundation stone for future building — difficult and prolonged in achievement, performed by the pioneer missionaries, was the translation of the Bible into the Arabic, Armenian, Greek, and Turkish languages. Thus the Word of God was opened, and copies by the million have reached every race throughout this empire. The promise, "My word shall not return unto me void, but it shall accomplish that which I please," is being fulfilled in our day.

A second preparatory step, and one involving of necessity a long period of time, is the study on the part of our missionaries of the most effective modes of presenting truth. This means patient investigation of the various forms of existing error, with the peculiarities of each nationality, that the gospel remedy may be applied to each in the wisest, surest way. At the "annual meetings" of all our missions these practical questions are discussed with prayer and earnestness, reminding one of the annual educational gathering in our own country, which calls together 10,000 to 20,000 educators for comparison of views and experience. Thus is this science of mission work continually set forward. And God's approval of the wisdom of this mode of conduct has been shown, as the victories for truth throughout the world abundantly attest. Armenianism and Islamism in this empire, Confucianism in China, Buddhism in India, fetishism in Africa, superstition in the islands of the sea, have thus been met and their devotees brought to Christ.

A third preparatory step has been the establishment of missionary stations. By general consent the missionary work in the large part of this empire is left to our American Board, and here on the ground am I greatly impressed with the wisdom shown in the selection of the *strategic points* now occupied as centres of mission operations. This was done by men who had lived here long and had become familiar with the movements of the people commercially and intellectually; and these points were chosen because from them Christian influences could best be diffused through the mountains and valleys of Bulgaria, along the shores of the Black and Ægean seas, and in the heart of the country of the Armenians and the Arabic-speaking races. These centres are fortified by American missionaries, with the ultimate plan of sending out from them a native agency of pastors and teachers and Bible-women. It is impossible to overestimate the value of the last-mentioned agency, that of Bible-women, who with wisdom enter the homes, and influence mothers and children. And the fathers will follow.

Let me here bear my testimony to the character of the men and women whom we have sent out as our representatives. They have become known, and their words carry the multiplied power of their lives. The very name of "American Missionary" is a synonym for integrity and unselfishness. They have been selected on account of special adaptation of heart and mind and body for this work and have, we believe, "been called of God." We cannot overestimate the power of these Christian lives, and especially of each Christian home established in these lands of sin. I wish I had time to give instances that have come to me of this influence of the lives of these men and women. The spirit breathed by the Christian home is as unmistakable as it is pervasive. I may not mention individuals. The name of every mission station of our Board will suggest brothers and sisters, who, amid trials of separation from friends and of daily life, trials of which they do not speak, are taking our place in this work, which we as well as they are commanded to do.

I must allude to the native agency, as an efficient native agency is the fruitage for which we hope in Turkey. This is the result aimed at by our mission schools and colleges, the ultimate object of which is the raising up of a native agency, firm, strong, and true, to which can be entrusted the carrying forward of Christ's kingdom; an education which shall accomplish this among a people of the characteristics that prevail in this Oriental country is a matter of time and patience.

Regarding the statistics of the mission work at the present time I will not write. The monthly issues of the *Missionary Herald* present facts which place the various fields before us. I wish such enlargement of this admirable magazine were practicable as to give more details of the consecrated activities of the several stations and that its circulation were immensely increased. The interest would be deepened by a fuller acquaintance with the facts. Two thoughts come to me regarding present conditions. First, I think there has never been a time in the history of our Board when the demand by the people themselves was greater for faithful preachers and teachers, and surely God in these latter months has graciously given fresh encouragement to prayer and labor. Long patience and faith with effort have been crowned with success. Second, the economy in the conduct of the work impresses me—economy in the salaries paid the

missionaries, as you know, and salaries paid the native preachers and evangelists and Bible-women, which only the small living expenses of this people will justify.

Do you wonder that, with such a field open to the truth, with such signal providential preparation through all these years, with such an agency of consecrated men and women ready with rare economy of administration to carry the work forward, I feel depressed at the check now apparent on every hand by this retrenchment demanded by diminished receipts? I assure you one needs to visit the field to appreciate these facts. Look at this work as you would upon a business enterprise, with field of operation the best, with steady and increasing demands for staple articles manufactured, with rare economy of production, with efficient corps of helpers, what would be the result of withdrawal of capital? Apply this comparison to the missionary enterprise of the world and reflect on the result. Truly, "the children of this world are wiser in their generation than the children of light." After nineteen centuries of gospel privilege is not this true to-day?

When this word "Retrench!" comes, it does not mean sending home the missionary or reducing his salary or closing the larger established institutions. It means cutting off just that choicest fruitage of mission work — the native agency — to which I have alluded, the result of years of earnest, discriminating labor; closing village schools taught by trained native teachers; dismissing native evangelists and colporters, and humble, consecrated, faithful Bible-women, and sometimes native pastors. It means the disgraceful necessity of breaking an implied promise to a circle of interested villagers in an important location, who have waited long for the presence of a teacher or pastor. This it is that cuts our missionaries to the quick and leads them to say, as one said to me: "I feel that I had rather return home myself and have my salary applied to this native evangelistic work."

Were these facts known to the members of our churches the needed funds, I am certain, would be given. We value the large gifts of men and women of means, yet the smaller gifts of the many would prove a larger blessing. Thus would energy now fettered be set free; thus would consecrated power be utilized; thus would the bread of heaven be given to famishing souls; and I believe that strengthening foreign missions — a spiritual aim of the church — would bring new vitality and power to our home churches.

In a conversation with Mr. McNaughton, the efficient head of our work in Manisa, some thirty miles northwest of Smyrna, he expressed some striking views on this subject, which at my request he wrote down, and his letter I add. To every statement I can bear positive testimony.

MANISA, June 15, 1894.

Dear Mr. Blatchford, — That some of these effects of retrenchment may be clearly appreciated I will, in as brief a manner as possible, give you a few facts respecting the extent and importance of this great field.

The Smyrna field embraces the southwestern portion of Asia Minor. It contains the province of Aidin, as well as portions of Brousa at the north and Konia on the east. Its area is about 45,000 square miles — one third greater than the combined areas of New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island. Within its bounds are the cities of Smyrna with a population of 250,000 inhabitants, Manisa with 60,000, Aidin with 40,000, and Afion Kara Hissar, Oushak, Koula, Ala

Shehir (Philadelphia, 40,000), Pergamos (25,000), Ak Shehir (Thyatira, 15,000), Denizli, Baidir, Eodemish, Tirah, Elmilu, Bourdour, Sparta, Nazli, Adalia, with from 15,000 to 40,000 inhabitants each, besides some forty towns of lesser importance and about 4,000 villages. The population of the region is about 3,250,000, of whom four fifths are Turks, about 500,000 Greeks; the remaining 150,000 are Armenians and Jews, with a large foreign colony in Smyrna. This estimate does not include the large number of thickly inhabited islands contiguous to the coast of this field. A glance at the map of Turkey cannot fail to impress one with the strategic nature of this great field and the unusual facilities for missionary enterprise.

For the working of this field there are at present under the direction of the A. B. C. F. M. three missionaries, two of whom have wives, four other American ladies, nine pastors and preachers, twenty-five teachers, and two Bible-women. Of these twenty-five teachers only five are outside of Smyrna. According to this showing there would be over 70,000 souls for each worker, foreign and native.

Now, then, for the effects of retrenchment. We have been officially informed that for 1895 there is a reduction in our appropriations of \$1,113.20. This, if applied to preachers' salaries, would cut off every preacher outside of Smyrna, except two who are under the Greek Evangelical Alliance. However, by cutting into the appropriation for tours and crippling some of our educational work in Smyrna, we shall be able to save part of our evangelical agency in the out-stations.

1. The first and most important effect of retrenchment is the lessening of the present altogether inadequate force employed.

2. Abandoning large centres, controlling extensive sections of country containing many towns and villages.

3. Fostering a spirit of non-confidence in the missionaries and the Board, who, after starting a work that promises to be permanent, abandon it before it can possibly support itself. This has several unwholesome effects: (a) People hesitate to join the evangelical ranks lest in a short time they should be deserted, when they must either drift back into the old church or remain shepherdless and endure the taunts of their neighbors. (b) Their children sometimes remain unbaptized, which is considered a great disgrace in this country. (c) Many who are friendly and appreciate our schools hesitate to send their children, lest in a year or two the teacher should be recalled and they be compelled to beg that their children be received back into the national school.

4. Those who are church members cannot conscientiously identify themselves again with the old church and its superstitions. The result in many cases is a speedy relapse to carelessness, and sometimes to immorality and godlessness. How can we expect young, inexperienced Christians, without a leader, to remain firm, especially as their characters are honeycombed and weakened by inherited immoral tendencies? These old lapsed Protestants are always stumblingblocks and hindrances when work is resumed.

5. Men who have been specially fitted by the colleges and seminaries founded by the Board at great expense, and who have no other means of a livelihood, are with their families suddenly deserted and left to shift as best they can. This has two effects that must be noted: (a) All priests of the old churches are assured of their support till death, unless convicted of gross immorality, so that a priest not in actual relations with the church must be in disgrace. Pastors occupying largely the same positions as priests, if compelled to seek other avocations in life than the sacred office, if not in actual disgrace, are regarded with anything but favor. (b) Young men of ability after graduating from college hesitate to enter the seminary, because of the precarious position of many pastors and preachers, who may at any time be asked to retire on account of lack of funds. It is at the present time rare to find a pastor's son entering the ministry.

6. The disheartening and discouraging effect on the missionaries. There are few influences more potent in cooling the ardor, enthusiasm, and zeal of the missionary than to see the foundations of his work gradually slipping from under his feet. It is, too, a tremendous strain on one's nerves to be living in daily dread of that awful word — retrench!

7. The deadening influence on the home churches. Aggressive work abroad would keep the churches at home on a high spiritual plane, which would react to the great advantage of the foreign work.

Very sincerely yours,

JAMES P. McNAUGHTON.

Let me also as corroborating this view make an extract from a letter just received from Rev. C. F. Gates, our faithful representative at Mardin, Eastern Turkey. He writes:—

We have been engaged all day in a most painful task—making out the yearly estimates for 1895. The limit within which we must bring our estimates is one half the sum we require. It seems impossible to cut down the work so. We have now in the field a fine corps of workers. One man who has been twenty-five years in the service must go, and I see no way but to close our school unless relief comes from somewhere. I cannot tell you how painful the situation is. What can be the lesson we are to be taught by this trial? It is not the failure of our plans I mind, it is the setback to the work, the distress of helpers thrown out of employment, the discouraging of young men from entering the ministry. I feel deeply my own unworthiness to be in this service. I do not question the Lord's dealings if he takes out of our hands the administration of funds so sorely needed, but I would that some other might make these painful reductions. I think we shall all cut from our salaries to save some of the work.

Hoping and praying that even before the Annual Meeting the burden resting upon the Board may be so lifted that the order for retrenchment may be revoked,

Believe me, ever truly yours,

E. W. BLATCHFORD.

A TRANSLATION OF HYMNS FROM THE TAMIL.

BY DAVID S. HERRICK, A.M., UNDER APPOINTMENT TO THE MADURA MISSION.

NEXT to the joy felt in the discovery of new truth is the joy of discovering old truth in new forms. Such must have been the delight experienced by the pioneers in the study of the Sanskrit literature, and not less keen must have been the pleasure of those who first unlocked the treasures of the Tamil literature of South India, the only literature of India whose sources may not be traced to the Sanskrit.

It may be of interest to the readers of the *Missionary Herald* to know that there is still a field worthy of investigation in the Tamil literature, and that the most eminent Tamil scholar now living is employing his spare hours in exploring it. The Rev. G. U. Pope, D.D., teacher of Tamil and Telugu in the Indian Institute at Oxford, England, has been engaged during the past year in translating a collection of sacred hymns used by the Çaivites¹ of South India much as we use the Book of Psalms, and regarded by them with equal veneration. This collection is known as the Tiruvāçagam, that is, the "Sacred Scripture," and contains

¹ This orthography is chosen rather than *Sivites* to represent the impure sound of the *s*, and that the first vowel is long, like *ai* in *aisle*. The final *n* in Çavan is the Tamil not the Sanskrit form.

fifty-two songs. Mānikavāçagar, the author, holds a high place, though not the highest, among the Çaivite sages. To him tradition ascribes the honor of defeating the Buddhists of South India in debate, and of leading in their expulsion from the country in about the ninth century. Space will not permit of my giving a detailed account of his life. It must suffice to say that he was of high rank, and at an early age was made prime minister of the Pāndian king, who held his court at Madura; that he met a Çaiva *guru* (religious teacher), and was by him converted to the Çaivite faith. His soul was filled with adoration. Falling down he worshiped the *guru*, whom he believed at the time, and ever after, to be Çivan himself. This conversion was, as we have reason to believe, so far as the sage himself was concerned, as genuine as that of Saul of Tarsus. It seems a pity that he did not meet the Teacher whom Paul met.

To such a character it was natural that he should renounce all he held dear and devote himself to the service of his new Master. This he did. He received the mystic initiation and assumed the garb of a Çaiva devotee, namely, the salmon-colored waistcloth, the sacred beads about his neck, and the sacred ashes upon his forehead. Though these marks may seem incongruous to us, let us not forget that they are marks which never fail to arouse in the devout Hindu feelings of respect and veneration. After this Mānikavāçagar passed his days in wandering from shrine to shrine, composing his songs and arousing the people to a purer devotion to Çivan. His hymns show a marked spiritual development. In them may be traced the story of his early fears and failings, his mastery of the insidious temptations that assailed him, and his growth in pure devotion to God as he knew him.

Such was the man whose hymns Dr. Pope has been translating. They are expected to appear in a series of several volumes entitled "The Poets, Saints, and Sages of the Tamil Land." It cannot fail to be a work of great value to missionaries in enabling them to make themselves familiar with the best thought of the people among whom they labor, and with the legends which to the Tamil people are as sacred and beautiful as are the Bible stories to us. Its value will be the greater because of the difficulties of the language in which they are written, a language which abounds in archaic forms and elliptical constructions. Few missionaries probably are familiar with its literature.

I append a few stanzas from Dr. Pope's translations, taking care to select those which are least obscured by the wealth of mythological allusions with which these poems abound. The first selection is from a poem which is supposed to have been composed soon after the departure of the *guru* through whom the sage was converted, and expresses well the despondency of the latter and his oft-repeated prayer that he would return:—

I have refused Thy grace through ignorance, and Thou, my Gem,
Hast scorned me! Lo, Thou hast forsaken me! My throng of sins
Destroy! Make me Thine own! O Utt'ra-Kosha-Mangai's King,
Will not the great ones bear with faults of little curs?

Like one whose tongue amidst the flood is dry, I've gained Thy grace.
Yet sorrow clings. Lo, me Thou hast forsaken, Utt'ra-Kosha-Mangai's King,
Who dwell'st in hearts that Thee desire.
Grant grace to me immersed in guile. My joys are joyless all.

The lines are better understood in their real pathos when we reflect that Mānikavāçagar really regarded the Çaiva guru as an incarnation of Çivan.

The next example is from the "Decade of Dread," and reminds us of the part that the sage played in the expulsion of the Buddhists:—

Not the sleek snake in ant-hill coiled I dread;
 Nor feignèd truth of men of lies,
 As I, in sooth, feel dread at sight of those
 Who have not learnt the Lofty-One
 To know; who near the foot of the Brow-eyed,
 The Lord crown'd with the radiant braided lock,
 Yet think there's other God. When these unlearn'd I see,
 Ah me! I feel no dread like this!

The next example has a prophetic ring:—

Bonds, changes, qualities, shall all be loosed and cast aside:
 Shall it not be?
 Ambrosia supreme within my thought, e'erwhile with fancies filled;
 Shall it not be?
 The endless One, the Infinite, shall then within us dwell;
 Shall it not be?
 The primal Infinite, the Light supreme, shall then draw nigh;
 Shall it not be?
 Troubles from silly ones with crimson lips shall be dispelled;
 Shall it not be?
 His sacred form the sparkling eyes shall then embrace;
 Shall it not be?
 The pains of grievful "birth" that from illusions spring shall cease;
 Shall it not be?
 If Içan, my own loving Lord, in presence meet me here.

This poem expresses the belief of the devout Çaivite that Çivan will some day return to the earth in a new incarnation. The "grievful birth" referred to is the transmigration of the soul.

We close with two stanzas from the next to the last poem in the book, which seems to have been written in the sage's last days, when he was at rest in Çithambram, and its dominant note is that of joy and peace in a spiritual union with his Lord whom he had seen once, as he thought, on earth, but who had never vouchsafed to him the second revelation that he had so earnestly prayed for:—

To me who laboured sore mid fools that knew not path of final peace,
 He taught the way of pious love, and that "old-deeds" might pass away.
 Purging the foulness of my will, He made me blest; He made me His!
 As He, the Sife, hath given me grace, who else may gain? O wondrous bliss!
 Afflicted sore by glancing eye of silly damsels soft of foot,
 I stood with mind by sorrow pierced. Thy grace I gained,
 I 'scaped, even I, O Master mine! Thou bad'st me come, "Fear not," Thou saidst.
 As Thou hast given Thy grace to me, who else may gain? O wondrous bliss!

Letters from the Missions.

Austrian Mission.

DEDICATION AT BOHMISCH-SKALITZ.

*"A Work of Faith; A Triumph over Obstacles;
A Nehemiah-like Pastor."*

UNDER this stirring heading Mr. Porter writes from Prague of the people at Skalitz and of the dedication of their new chapel:—

"Six years ago a young man, a blacksmith by trade, but after conversion trained as an evangelist, was put down in this little city of Skalitz. His audience was very small at the first; and he could count the brethren and sisters on the fingers of one hand. The Bible was the one book he studied. Christ and him crucified his one theme. Four years passed and more than sixty people came every Sunday three times a day to hear the word of life. Two thirds of this number were members of the church. In the surrounding villages there was also, here and there, one who had drunk of the living fountain. The story of the persecution endured by and the passage from death unto life of members of this church would make a book of thrilling interest. The meeting-room in the preacher's tenement was full to overflowing, yes, even almost to suffocation. The doors into his spare room were thrown open. Still there was not room.

"Prayer for a larger room seemed the only resource of these poor people. And yet larger quarters were rare in the city, and these they could not hope to rent, so bitterly were they hated by their fellow-citizens. Pray they could, and pray they did. But more! Out of their poverty they began to save up the farthings for a new prayer-house. The preacher and his wife wrought verses of Scripture with worsted on perforated paper and sold these to increase the fund. Many plans were discussed, but proved fruitless. Finally one of the members, the only one with any claim to property, was willing to give 500 florins (\$200) for a building lot.

This was purchased in the spring of 1893. No one save the bountiful Father saw from whence the money was to come for the building. But the members of the church pushed on under the lead of the pastor. After their hard days of labor in the factories they cleared off the turf and sifted the sand for the mortar. Others who could give an occasional day's labor dug a well. Every evening a crowd of loafers would gather to mock and make sport of them in every conceivable way.

"Soon, however, it was noised abroad that the Balcarites—as they were called—were going to build a church. Heretofore a petition was circulated in the city and in the surrounding villages praying the authorities to withhold the necessary permission to build. And it was not until early autumn that they were allowed to push on the work. Many friends in America and England responded so generously to the call for funds that with the help of what they could borrow the work went forward. The pastor as well as the members were hewers of wood and drawers of water. They carried the bricks and mortar; they brought the lumber; they wrought with axe, spade, saw, or hammer, according to their ability. From early morn until late at night the pastor superintended the work. In this way that which in the hands of a builder would have cost 11,000 florins or more has been completed for 7,000 florins. And so thoroughly has the work been done that the committee for the examination of buildings said that the city had none like it."

THE FINISHED CHURCH.

"The building was dedicated June 29. Friends from near and far, enemies of long standing, and strangers, all participated. Three hundred were present. Dr. Clark preached the sermon from the text, 'To whom be the glory,' Gal. 1:5. The other pastors present participated in the services. As usual at such occasions

here, coffee and cake were served to all. Many who had ignorantly been enemies went away saying, 'The Balcarites are not so bad after all.'

"One of the auditors deserves especial mention. He had beaten and scolded and threatened his wife in every possible way because she would persist in reading the Bible. She secretly attends our services when she thinks he will not know it. When he has found it out he has more than once torn her clothes off from her. In the days preceding the dedication he had been rough and cruel. That very morning he went to the morning mass, but hurried home and surprised his wife by saying, 'Come, wife, dress up; we'll go to Skalizt to the "love feast,"' as such meetings are called here. To the astonishment of all who knew them the happy wife and interested husband were participators in this feast of good things for soul as well as body. Prayer on the part of the wife is the only explanation for this man's actions.

"The ground floor of the prayer-house has the tenement for the preacher and a large room for Sunday-school, young men's meetings, or other prayer-meetings. The first floor has a large hall to accommodate 200 people, besides a smaller hall and a little room. It has been built, however, with the thought that the whole space upstairs will one day be a nice, large hall for 300 or more people. Who that has a brick in this plain but substantial 'home for God's people' can fail to rejoice?"

Eastern Turkey Mission.

THE YEAR IN THE HARPOOT STATION.

THE annual report of this station, prepared by Rev. J. K. Browne, has just been received. We have room for only a portion of the interesting paper, but desire to call special attention to the latter part of the report, which deals with the contributions of the people for the support of their own institutions. Mr. Browne says:—

"Our force of assistants has been enlarged by the graduation from the Seminary of a class of twelve, ten of whom

are at work within the limits of this field, two in that of Bitlis. This year we can report 19 pastors, 24 preachers, 83 teachers, 16 Bible-women, 6 other helpers, making a total of 148.

"Our work of reducing the field as well as the force continues. In place of the fifty-eight places on our tabular view last year we now report but fifty-two. For years we have been contracting the limits of our work, occupying, as far as our force allowed, the more important points and making them evangelizing centres under the superintendence of the nearest pastor, assisted by his church. This principle does not seem to retard or affect our work unfavorably. Our average congregations amount to more than 1,000 over those of last year. Perhaps distress for food has awakened a deeper hunger for the bread of life; certain it is, our congregations have never been so large and attentive. Still, many places have remained unsupplied; yet they faithfully sustain their Sabbath services, and even with increasing congregations, not a small proportion of whom are Gregorians, thus testifying to their desire for the gospel in its utmost simplicity.

"An equally encouraging feature of our evangelistic work, and one of richest promise in producing an intelligent, aggressive piety, is the marked advance in our Sunday-school membership. Hitherto this has been the most discouraging part of our touring work. Year after year we have renewed the same efforts for the same results; namely, to secure separate classes, suitable teachers, a teachers' meeting, and something like a Sunday-school organization. We can now report ten Sunday-schools, averaging over 250 each, and some of them, especially the one in West Harpoot, have become models. Their aggregate average attendance now reaches 5,965, comparing favorably with that of the congregations, which is 7,260. In one case, at least, the number in the Sunday-school exceeds that in the congregation, and the sessions conclude sometimes with class prayer-meetings. Our usual 1,000 Sunday-school

Question Books, sold at full catalogue price, failed to supply this year's demand. This increasing attendance and interest in preaching and Sunday-school indicate that the original supremacy of our evangelistic work is reasserting itself.

"Our twenty-six churches seem passing through a stage of quiet growth rather than of outward accessions, those this year being but eighty-four. Wine-drinking is losing its respectability, though still exerting its baleful influence in many churches. Poverty drives large numbers of men and youth from our villages, and though the money they remit helps pecuniarily, their absence removes from their churches much of their spiritual and working power. These two causes, in connection with the inadequacy of our touring force,— which leaves churches and districts unvisited for years,— while largely accounting for these small accessions, do not diminish our regret at the fact, or our desire for our former large additions."

EDUCATIONAL WORK.

"Turning now to our educational work, we find its progress equally satisfactory. In our nine Boys' High Schools we have 257 pupils, besides many of a lower grade; in the three Girls' High Schools, 91; in the seventy-one common schools there are 2,007 boys and 1,461 girls—a total of 3,468 pupils. These, with 613 others under instruction, mostly adults, and a large share Gregorians, under the charge of our Bible-women, together with 521 in Euphrates College, make the total under instruction, 4,467.

"Considering the extremity of this famine-stricken land, compelling many parents to withdraw their children from school to earn the merest pittance; that Gregorian schools are multiplying and improving, and are largely free, supplied with well-trained teachers and excellent textbooks; with the national spirit keenly alive and dominating even their schools,— that, in spite of such economic conditions and sharp competition, our school system not only holds its ground but continues its steady advance, shows clearly the estima-

tion in which it is held by Gregorians and Protestants, and the plain distinction now made between an education merely secular, national, ecclesiastical, and one that all recognize is alike thorough and Christian. Such a school system can be reared only on a foundation of rock, the preaching of the gospel. This alone will determine its value and permanence. Only as its structure rests on the Word which abideth forever can our schools accomplish their divine mission and meet the expectations of those by whose gifts and prayers they have been established. For this reason the diplomas of our schools, College, and Seminary represent to this people a high ideal of attainment and honor; to secure them parents are willing for long year to toil and save and sacrifice, and their children to labor to meet the high demands of our schools, to attain in the end their highest ambition. To provide in truth a Christian education suited to the highest needs of this land, culminating in a seminary capable of sending forth our choicest youth thoroughly furnished for the work of this ministry, this is our ideal of the true character and mission of our educational work."

PAYMENTS BY THE PEOPLE.

"These are emphatically all that these words indicate. They are the freewill offerings of all the people, especially of the poorest, of beggars, who cheerfully contribute their tithes with their brethren. The widow's mite and the children's portion, hoarded treasures and bridal ornaments, and other gifts represent a spirit of sacrifice the Lord of the treasury delights to hold in remembrance. In addition to universal poverty there have been added a continuous failure of crops, bringing to us famine prices, and besides all this one of our most prosperous communities has been nearly overwhelmed by long-continued earthquakes. In all these disheartening conditions comes the reduction of appropriations, with the necessity of either reducing the work to ruinous limits or increasing the payments by the people, who already were giving most nobly. We

laid before them the state of the Board's treasury and appealed to their love and loyalty. They have responded grandly. In some cases additional help has been offered with such cheerfulness and words of appreciation of the Board as to make their offerings a joy and an inspiration. Three churches at once leaped forward into complete independence of the Board, while some of our helpers joyfully relinquished a part of their scanty salary.

"Hence it is with keenest appreciation of their significance we are able to report the following amounts, which in a year like this — a year when, unable to devote anything for building and repairs, our communities have raised a sum surpassing that of last year by over \$1,000. We leave their offerings with the Lord without comment. The total payments by the people were \$7,709, which with those for the College, \$4,523, make a total of \$12,232 contributed by this people in a famine year, 'In His Name.' Moreover, brethren, we do you to wit of the grace of God bestowed on these churches — how in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Madura Mission.

THE ATTRACTIONS OF THE WORK. — REDUCTIONS.

MR. ELWOOD, of Palani, reports himself and wife as coming from the sanitarium at Kodikanal down into the plain at Palani with good health and with many hopes for the future of the work. After referring to the delightful retreat on the hills which had helped them in all ways, Mr. Elwood says: —

"Down in the heat and wind and heathenism is the place which has the greatest hold upon our affections. The feeling is not peculiar to us: it is general. There is very little on the plains at this season that is pleasing, yet there is something that fascinates and charms. It is n't Hindu life or anything Hindu; it is n't architecture or scenery or anything physical. It is hard to say what it is, but

I am inclined to feel that it is the result of a divine content, implanted by the Great Shepherd of the sheep. I am glad that I love this land. In spite of its being a thousand years behind the times, in some things, in spite of the want of the energizing and stirring influence of American life, I am content to stay here and work and become old-fashioned, if need be, to the Young America of the next generation. The Lord's call to this work was so clear and strong that contentment at home would be out of the question.

"I wish it were possible to convey to all the churches at home, by phonograph or some other means, the groans of our helpers under the reductions. When they get to speaking upon that subject they do not know when to stop. I don't wonder at it. One told me at the last meeting how he had to sell jewels of his wife (perhaps wedding jewels) and brass vessels, to feed his family. He got the little sum of \$8 for them. His wages are about \$2.50 a month, his wife's about \$1 more, and he has a family of six to support. Others are trying to feed and clothe themselves on what represents about thirty cents a person for a month, or a cent a day. Helpers' meeting time is not a glad time because of their ever present trouble. But we all hope and pray for brighter days, when more than past prosperity shall be enjoyed."

Foochow Mission.

A BRAVE YOUNG CHRISTIAN.

MR. WALKER, writing from Foochow late in March, speaks of an unusual experience in a village which he had visited once before, nearly a year ago: —

"Here live a young man and his mother, both believers. Some time early last autumn this young man was talking with three other young chaps, and they asked him if he dared to touch an idol. He said, 'Yes,' and he further said he would handle it if they would not tell about it. They promised, and he took it up, it being a small one, turned it upside down, and, setting it back again, spattered

some mud in its face, some of which went into its eyes. This was of course an unwise thing to do. Some time about the last of December a number of cattle died in that immediate neighborhood, and the people began to attribute it to the anger of this idol, for of course the promise to keep silence about the young Christian's conduct had been broken. There was in particular one Taoist who explained the matter. He said that turning the image upside down had confused the idol, and spattering dirt in his eyes had blinded him, and in his blindness and confusion he had fumbled onto the cattle and wreaked his vengeance on them. The young man was compelled to pay a fine of ten odd dollars; and there the matter rested for a time."

FACING A MOB.

While on their way to this village Mr. and Mrs. Walker were standing in front of a temple, looking through a glass at some men who were passing over a distant road, when a man came out from the temple and said that no foreigners were wanted in that region. A young man took the matter up and seemed very angry. Mr. and Mrs. Walker went on about a quarter of a mile to the village for which they were bound. Mr. Walker writes:—

"We put up at a Chinese inn and spent a rather quiet afternoon. Toward evening we took a short stroll, during which Mrs. Walker picked a twig from a tree. About an hour later we began to hear a hubbub of voices at the ancestral hall near by, and soon our cook came and informed us that the young Christian was being punished, and that perhaps we might have to clear out. Soon a gong sounded, and the uproar kept on increasing and then swung round in front of our inn. Several men came upstairs to our bedroom door, and one old man called out in an angry voice for us to come out and go down. I took my lantern, a tubular lantern, and stepped out, and then the old man tried to keep out of sight behind the others. Whether he thought I had come out

with sword or pistol, or did not want me to identify him, I cannot say. A young man at the foot of the stairs called to me to come down and talk about things. I went down, followed by Mrs. Walker, and found there a crowd said to number over 200, many of whom shouted at us to leave at once. As it was five miles to the nearest inn, in a mountain region, I asked quietly: 'Where shall we go to?' Some said: 'That is no concern of ours.' An old man came up and demanded of me what we had taken from that tree. I got the twig and handed it to him; and this produced a short lull. But soon the clamor began to swell again, and one evil-looking man made a furious harangue. I could not understand what he said, but was relieved to see that his talk was not taking with the crowd. He was exhorting them, as I afterward learned, to seize and hold us for ransom. I continued to ask where could I go to and inquired why they did not come earlier if they wished me to leave. One man took hold of me as if to drag me out but did not use force; another took hold of my lantern in the same way. Our cook stood by me. The landlord, who had very mildly requested me to leave, began to wax bold in our defence, and now the crowd rapidly melted away, and our host told us to return to our room. We had faced the mob for nearly half an hour.

"About this time the young Christian was brought to the inn; he did not look badly subdued. The Lord had helped him, as he had helped us, to have good courage. However, he was compelled to sign a bond that he would be responsible for any misfortune that might befall the village; then he was released on the recognizance of the innkeeper and came again to the inn, where I received him and his mother to the church. He seemed still a little anxious for our safety. There were some who had clamored to have us beaten, and a few who had come out with knives, etc., and had made threats of killing us. Our helper thought there was no need for further fear on our part, but advised the young Christian to clear out,

which he did the next morning just before daylight.

"We packed up, breakfasted, and started off in quiet the next morning. We went one day's journey to the district city, some ten miles out of our way, and the next morning had an interview with the magistrate. He is a Cantonese and has had a scientific education in addition to the usual Confucian studies. He received us cordially and promised to instruct the people who had threatened us. This was all we asked for, as the whole thing was so manifestly the result of pitiable ignorance and superstitious fears. Pity that some of the mob could not have been exhibited at the Parliament of Religions! They would have been truer samples than some jackdaws who paraded there in plumage stolen from Christianity."

South China Mission.

THE PLAGUE AT CANTON.

In our last issue we reported that there was a decrease in this dread disease, but the following letter from Mr. Nelson dated Canton, June 14, shows that at that date it was as virulent as ever. Mr. Nelson says:—

"For two months Canton has been visited with a severe plague, resembling somewhat the 'Black Plague' of London. Persons afflicted die very suddenly and in great agony; when all is over the body turns black. Some patients live as long as four days, others die within a few hours.

"At first the scourge was altogether in Canton, but later it spread itself to Hong Kong, Fat Shan, Yeung Kong, Mui Luk, and elsewhere. The Hong Kong Government took vigorous measures against it; all Chinese houses were thoroughly cleansed and whitewashed, and for a time it was thought that the plague was decreasing, as only twenty-five or thirty were dying in a day, but later the number increased to eighty or ninety per day, and at this writing the number is about the same.

"The English, anxious for their own

welfare as well as solicitous for the Chinese in their colony, opened their hospitals and procured a large ship, at anchorage, for their accommodation, all thoroughly supplied with physicians and nurses, but only to be vilely slandered by the Chinese, who spread a report saying that the foreign doctors cut out the hearts of the dead and dying for medicinal purposes. The Chinese finally incited a mob. Some little damage was done and a few stones thrown, but the police, backed by British soldiers, prevented bloodshed. The next step the Chinese took was to post placards in Canton, abusing the foreigners in severe terms. These posters aroused a hostile feeling against us missionaries, while such expressions as 'Kill them!' 'Cut them to pieces!' etc., were freely flung at us.

"In the meantime the plague was increasing, and many were the devices adopted by the Chinese to stop it. These consisted chiefly of parades accompanied by the beating of drums and gongs. Sometimes the head of a lion was carried about, and again the dragon's head. It was proclaimed that these beasts had power to drive away the god who brought the plague. The people next resorted to the vegetable diet and refrained from eating pork. Another failure. The next scheme was to proclaim that a certain day should be styled 'New Year's Day,' for, said they, 'the evil god will not leave until the New Year'; but that day came and went and the plague still increasing. They had missed their calculations.

"The Chinese now turned to their many gods and for a time were quite religious. In their sore distress they determined to call in a most noted idol from the country, and this at a great expense. Before they brought him down they took him to see the plays in a Chinese theatre, their idea being to get him good-natured before he came. But when he came, he too was powerless and the people were in despair. Thousands left Canton for the country districts by means of the passage boats, many to die by the way, others after reaching their destination.

"In Canton various were the means

used by deceitful men to rob the terrified people of their little money. The death rate became so great that it was with difficulty that coffins could be obtained at any price. The poorer class of victims are buried immediately, but many of the better class on dying are placed in a sealed coffin and stowed away till a 'lucky spot' shall be found.

"In the western suburb of Canton a large mat shed has been erected by the Chinese, and patients are allowed to enter for treatment, but, as a rule, on the third day they die. When the Chinese became aware of this they began to murmur at the Chinese mode of treatment, in a manner similar to that against the foreign doctors in Hong Kong; namely, that the Chinese doctors also cut their patients to pieces. Such is their gratitude toward those who wish them well."

THE WORK OF THE MOB.

"The next craze was an attack upon the women who were members of the Christian churches. Placards were posted saying that these women were distributing small bags, like in shape to sachet bags, but containing poison, and that one small would prove fatal. The foreign lady doctors were also accused of, in some way, bewitching the people and of giving them medicine containing poison.

"Matters came to a crisis last Monday, June 11, when a sick man knocked at the door of Dr. Halverson, a lady physician of the United Brethren's Mission. The sick man asked for medicine, but the doctor, seeing that he had the plague, advised him to go to Dr. Kerr's hospital, a half-mile down the river. The man was a stranger in the city and did not know his way, but Dr. Halverson consented to go with him to the river, not far away, and procure a boat for him. The two had almost reached the river when people began to gather and in exciting tones began to say to the man: 'Don't follow! she is killing you!' etc. The doctor now saw that she was in the midst of a mob and that to proceed was useless. She then tried to retrace her steps, but her

path was blocked. She sought to enter various shops for protection but was rudely ejected, the crowd meanwhile beating and stoning her. Once she was knocked senseless, but someone through meanness threw some dirty water from a fish tub upon her and she revived. She managed to rise and tried to enter the street upon which her house is situated, but was pushed on and beyond it into an empty lot lately filled up with gravel. Here they continued to beat her with their fists and to stone her, and almost tore her clothing from her body. A custom-house officer chanced to see her and ran to her rescue and was able to drag her into his house, closely followed by the howling mob, who even made an attack upon the door, but were kept back."

Mr. Nelson gives an account of further disturbances, especially an attack upon Miss Dr. Bigler, a companion of Dr. Halverson, who only escaped after severe bruises. The custom-house officials, aided by several foreigners, dispersed the mob, and the American consul immediately notified the viceroy and other officials, who promised protection. No violence has since occurred, but there is much bitterness felt toward foreigners, and hostile placards are multiplying to such an extent that it is deemed best to avoid appearance upon the street.

East Central African Mission.

WHAT HAS BEEN ACCOMPLISHED.

AN interesting letter from Mr. Wilder, dated Mt. Selinda, April 27, dwells upon the results already secured since the establishment of the mission. He speaks first of a clear settlement of the land tenure, which had been most seriously hindered by claims and counter-claims.

"We can now report," he writes, "that the 24,000-acre grant is chosen, surveyed, beacons, with title-deeds soon to be in our hands. This gives the churches ownership (Psalm 2:8) of all these lands. Within this grant lie some of the highest and most healthful sites in all Gazaland.

“Again, the active opposition of the colonists to the mission has been successfully met and in large measure removed. The suspicions of the natives have been in many ways disarmed—in some to a marked degree. The common treatment of the natives by the ordinary colonist is often cruel, unjust, and flagrantly immoral. A remark we hear in regard to ourselves as we go among the kraals is this: ‘Oh! these are all right; need not fear them; they do not disturb our women.’ Daily at the mission settlement women and children come unattended to dispose of their wares, and the women have lately developed a use of the Zulu, where a few months back it was difficult to communicate with them in any language.

“The mission is housed in substantial huts, which are more or less comfortable. They are chimneyless; however, we cannot run the risk of passing through another wet season without chimneys and fire-places.

“We are organized for work and have been prosecuting it along educational, evangelistic, and medical lines for the past four months systematically. The Day School, which meets in a building of its own, is taught by Miss Jones and a Zulu lad educated at the Adams Training School. The school is small, being attended only by such of our hired help as are willing to work for less wages than are paid to boys who do not attend school. There is promise of a much larger attendance in the near future, as the local chief has signified his consent to have his children taught. Where he leads the way the rest will follow. But before we can expect to see the children come to school we must disabuse the public mind of the latest false impression; namely, that we missionaries are waiting now until we collect a lot of children, then to make off with them to the coast. Alas for the immediate lack of means! How the erection of a substantial brick or stone church, school, or dwelling-house would dispel this latest device of the evil one!

“Five times each week the Zulu evangelists and helpers meet for Bible study,

and twice a week they visit among the neighboring villages. On Mondays, classes are held with all inquirers. Night classes, Sunday-schools, prayer-meetings, discussions, regular and irregular preaching services go on apace at the station and within a radius of eight miles of it. Twice each week the missionaries meet to perfect themselves in the Zulu tongue, which, for the present at least, will answer all the requirements of the mission.

“The wisdom of the removal of the mission to its present site is surely proving itself in the broader field opening before it and in the greater healthfulness of this country over the Inhambane district.

“Lastly, the evident interest in spiritual things, which is apparent in the hearts and lives of a few among these sin-trodden people, is the result we hail with the greatest joy.

“We have lately learned of the sad end of a sub-chief on the Buzi, with whom our party spent a few weeks last year. He and his brother-in-law accused each other of witchcraft. To reveal the secrets of their hearts appeal was made to the poison-bowl. But, thank God! there go from us next week three young men to their homes in this very kraal. Pray for these lads, that they witness a good profession among their benighted relatives.”

Zulu Mission.

FROM JOHANNESBERG.

MR. GOODENOUGH is finding much encouragement at this new station which he has occupied in the South African republic, where the Zulus from Natal and all along the coast are congregating to work in the diamond mines. Under date of May 14, he writes:—

“Our work goes on prosperously. This last week we began having evening meetings at the native quarters of some of the larger firms. In some places we found sixty or seventy boys. They seem glad to have us come. Nearly all are from Natal or Zululand, and it at once gives them a personal interest when they know

that we have come up from Natal to be a shepherd to them. At one place among a lot of heathen boys we found two or three singing from our hymnbook. Yesterday we had a grand day. We remembered the request of the Prudential Committee to pray for the outpouring of God's Spirit. In the afternoon Mrs. Goodenough preached to a crowded house on the subject of the giving of the Spirit on the Day of Pentecost. There was a deep, earnest attention, and the evident presence of the Spirit's power. Immediately after the sermon several short earnest prayers were offered, and then we went to the market square, a little over a mile away, to hold an open-air service. We had a large and attentive audience, over 300 I should say, mostly blacks, but some whites on the outskirts of the crowd. It required some courage to hold such a meeting, for the prejudice against blacks is all-pervading here. I saw one white man turn away with a look of contempt on his face because Mrs. Goodenough let a black boy sing out of the same book with her. Near the close of the meeting we took up a collection for the debt on the chapel and received 10s. 6d."

West Central African Mission.

"ACCEPTING WITH THE MOUTH."

MR. LEE writes from Sakanjimba:—

"Our Sunday congregations continue large and give excellent attention. The natives have an idiom which runs, 'Oku tava kilu,' meaning, To accept with the mouth only. Could *we* accept this 'mouth testimony' we could already number our converts by the dozen. It is quite a common occurrence, when addressing congregations, to have many audible comments made by the people. Several times, when exhorting them to accept of Christ, I have heard a number of the old men simultaneously say: 'We do accept; we are men of God,' etc. But, alas! they are like unto the Pharisees of whom the Master said, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far

from me. It is one of our most difficult lessons for the natives, that it avails not 'oku tava kilu.'

"I find the people as a whole very intelligent, acute, and logical reasoners, ready to assent to nearly every statement we make concerning God as being Creator, Ruler, Judge, etc., most willing to admit that all men in general are vile sinners; but never a man of these have I met who would acknowledge that he himself was a sinner. Therein lies our main difficulty. We talk to a man and find him quite ready to agree with us on all points except that of personal sin and personal need of a Saviour. Or, should he by chance acknowledge his need of a Saviour, he immediately assures you that he does accept of Christ and so is all right. I am more and more convinced that the Holy Spirit alone can ever convict them of sin. Our arguments are unavailing, and more and more must we rely upon mighty, prevailing prayer to God that the Spirit may enter their hearts and so convince them of their lost state that they shall come running with the cry of the Philippian jailer. It is by the power of the Holy Spirit and the simple statement of the gospel truth that these people will ever be reached. Our logic, our arguments, our pleadings are impotent for dealing with the old men and women. The young people are our hope, our encouragement, our success. Being less inured to vice and superstition, the young give more ready heed to the gospel message."

THE CHIEF AT SERVICE.

"Last Saturday, when making my rounds for the purpose of inviting the people to the next day's services, I went into the 'ombala' (head village) to invite the chief. He informed me that he could not attend because it was the day for his hunt, and all the men were going out to shoot. After some talk and arguing on both sides, he at last consented to postpone the hunt until Monday and attend the services as usual. I had not much faith in his promises, but on Sunday found him fulfilling

them. He and all his attendants came to the morning service. We had a congregation of about 200 and the attention was excellent. I spoke somewhat at length on 'Observing the Sabbath,' and all the while the old chief kept up a running comment much like this: 'Yes, Sunday is God's day. It is fitting to keep the Sabbath holy. Yes, we gave up our hunt because it was Sunday,' etc. I flattered myself that my remarks were taking solid lodgment in the hearts of the old man and all the congregation, but my complaisance was rudely upset shortly after; for no sooner had I closed the door than the old man shouted out: 'Now,

you women, hurry off to your fields. You have been sitting here in laziness all the morning!' So much for my impressive lesson! Then the old man turned to me and said: 'Now, we shall have a successful hunt to-morrow, shall we not? We shall eat lots of meat now, eh?' Of course I said I hoped the hunt would have great success. But, alas! on Monday it rained nearly all day (Sunday had been very fine). The hunt had to be again postponed, and I'm afraid the old man will think long ere he again gives up a hunt, or any other like thing, to attend our services."

Notes from the Wide Field.

AFRICA.

THE MASHONAS.—Rev. Isaac Shimmin, a Wesleyan missionary in Mashonaland, in a recent address in England speaks of the years of oppression from which the Mashonas have suffered at the hands of the Matabele, and that they have been despoiled of their children and wives and looked upon as dogs. Mr. Shimmin, on seeing no children among the huts which he was visiting, asked, "Where are the children?" The answer came, "They are all gone. A year or two ago the Matabele came and took them away from us before we could save them." Mr. Shimmin speaks of the Mashonas, who are closely allied to the natives among whom our East Central African Mission is conducted, as very successful mechanics. They have a Sabbath of their own, occurring on the ninth day from the new moon. Their only form of religion was a species of witchcraft and they are very tricky and depraved. But a better day will come to them now that the Matabele power is overthrown and missionary work has been begun among them.

AN AFRICAN CHIEFTAIN.—Pondoland, which lies between Natal and Cape Colony, has just been annexed to the British possessions and recently a missionary of the Scotch Free Church has undertaken to establish a station at the kraal of the king. This missionary reports that on riding up to his majesty he found him lying down, with his great men around him. He was dressed in a shirt and a few bracelets and his crown. The latter was a singular composition, made up by stitching together a large number of papers of shirt buttons. The tribe is ignorant and in many ways degraded, yet the king gave his consent to the establishment of a mission station, and the gospel, which is the only sure remedy for their wickedness and woes, will soon be preached among them.

DEATH OF M. MABILLE.—The Paris Société des Missions has met with one of the greatest possible losses which could befall it in the recent death of M. Mabile, one of its eminent missionaries among the Basutos of South Africa. This noble man has toiled with great enthusiasm for the Basutos since 1857. His two sons continue in the mission. Five thousand people followed his remains to the grave.

GERMANS IN AFRICA.—The emperor of Germany, having heard of the cruel conduct of some officials of German colonies in Africa, has reminded a detachment of troops, about to depart for those colonies, that they are guardians of German honor.

"You will not forget," he added, "that the men you meet there and who have another color, have also a heart, and that they should be treated with humanity."

CLIMATE ON THE UPPER CONGO.—An official of the Congo Free State, Lieutenant Lemairo, commissary of the district in which Equatorville is situated, makes an interesting report as to the climate and productions of that region to the *Independence Belge*. Though directly upon the equator, the absence of extreme and sudden changes of temperature lessens the exposure to grippe, rheumatism, and affections of the throat and lungs. A European can work all day without being incommoded by the heat. This officer says: "We have never seen an excess of manual labor bring on fever or any sort of indisposition. During my stay at the equator, from December, 1890, to June 19, 1893, not one of the white personnel of the station has died, save a Danish mechanic who came to us only to take his bed. The best illustration which I can give is the American Protestant Mission carried on by Rev. Charles Blair Banks and his wife, who have lived here seven years and have three children born here, who are surprisingly healthy. This result is due to the fact that Mr. Banks, having built a charming cottage in the midst of a real park, has used the resources of the country for the larger part of his food supply—fresh vegetables from his garden instead of 'canned peas,' and in general fresh poultry and mutton instead of 'preserved meats'—fresh goat and sheep milk instead of condensed milk, and the abundant fruits of the country instead of 'choice preserves.'" Liberia coffee planted at Equatorville in November, 1891, bore abundant fruit in June, 1893, the flowers appearing just a year and a half after the berries were planted. The fruits and vegetables of every clime imported at the equator have made rapid and extraordinary growth. The list is too long for reproduction here.

SOUTH AMERICA.

A REMARKABLE TESTIMONY TO MISSIONS.—Within the Republic of Paraguay are the Indians of Gran Chaco, among whom the agents of the South American Missionary Society have been laboring. The Public Land Surveyor of the Republic, on the 30th of December last, addressed a letter to the President of the Republic in which he refers to an expedition into the interior from which he had that day returned. He says: "I am surprised at the security and tranquillity with which we can now travel among them, thanks to the effective measures taken by the missionaries of the South American Missionary Society to Christianize those savages. The last time I traversed the same ground, five years ago, I took with me fifteen specially selected men, all armed with Remington rifles and revolvers, and I never allowed anyone to go alone to seek water or to explore our road. We always rode in company and armed, and I never went far from our encampment. At night we set sentinels and slept with our weapons at hand. When measuring, if we saw smoke we fell back on our main body, and any signs of Indians made us advance with redoubled caution. In the *toldo* (Indian village) of the chief, called Michi, near the Montelindo River, our horses disappeared, and while a portion of our party sought them, the remainder, who were in camp, were surprised by a company of naked Indians, painted and adorned with feathers, who certainly had no peaceable or friendly intentions. To-day this spirit of hostility has entirely disappeared. I made my present survey with Indian assistance and have not carried a single firearm. At night we slept tranquilly at whatever spot our labor for the day had ceased, no watch being set, and several times in the vicinity of stranger Indians whom we met on the road. We sought the villages instead of avoiding them as formerly." This Public Land Surveyor concludes his letter to the President by commending specially a "fair, delicate, and young English lady, who, in connection with others, has for some time been fearlessly visiting these savages, giving them her medical and surgical skill, etc., instructing them in civilization, and teaching them from the sacred words of the Bible how to live; with the sole desire and hope of lifting them from the sorrow and degradation of heathenism into the happy and pure life of Christianity."

MADAGASCAR.

A LEPER COLONY.—The London Missionary Society has established a leper colony at Isovina, where several cottages have been built since the terrible cyclone of a year ago last January which destroyed the chapel. Various gifts have been received for the reërection of the buildings, and the doors were opened on the first of February last. Mr. Peake writes that he never witnessed such a scene as that presented when the fifteen lepers arrived on the opening day, bringing a few days later all of their worldly goods. The first gift that was made to each one was a piece of soap, and after their bath clean clothes were given them, consisting of a shirt, loin cloth, and a small sheet as an upper garment, all of which were made of unbleached calico. Mr. Peake says: "It would be quite impossible for me to describe the haste with which they at once proceeded to don their attire. I cannot find words that would convey a just idea of their seeming joy and ecstasy on finding themselves treated as human beings in the Christian name. It was curious on a later occasion to see some of them actually attempt to dance for joy notwithstanding their toeless feet." One of their number, formerly a tinsmith, has acted as pastor and teacher. He recently said: "Who knows but that for this purpose God has sent this degrading malady upon me, as he sent Joseph into Egypt to save his brethren?" The colony is prosperous and the inmates happy.

CHINA.

SUPERSTITION IN HIGH PLACES.—That the great mass of people in China should be swayed by superstitious notions is nothing strange, but the official declarations of some of the eminent men show an astonishing degree of credulity. A recent memorial by that ablest and best known of Chinese statesmen, Li Hung Chung, states that the breaking of the banks of the Grand Canal, which occurred not long since, was owing to the devilry of the river god who had concealed himself in the vicinity of that place. This river god, the memorial states, had appeared not merely to the common people but to soldiers and officers while at work; that after offerings and prayers made to him specially that he would not interrupt the work of repairing which was going on, this river god remained passive and permitted a succession of pleasant days, so that the work of repairing could be completed. On this account it was thought fit that the throne should make some recognition of the generally good conduct of the river god, and a title be given him and a temple built in his honor. This memorial, presented in all solemnity, was referred to the Board of Rites, for its consideration, by Li Hung Chung.

INDIA.

A NATIVE MINISTER.—Rev. Tara Prasad Chatterjee, who has been for thirty-three years connected with the London Missionary Society in Calcutta, has recently died. A memorial of him in the *Chronicle* of the London Society shows that he was a remarkable man, full of faith and of the Holy Ghost. He belonged to a high-caste Brahman family of great wealth, and at the age of eight assumed the Brahmanical thread with great pomp. His parents decided on giving him an English education, and when sixteen years of age he read the story of Christ and his redeeming grace. For a long time he was deterred from making known his convictions from love of his family, especially his grandmother, and from love of society and of money. He saw clearly that to be baptized meant to lose all these. When he did decide to take the step, every effort was made by his relatives to deter him; crowds broke into the house and the police had to be called to prevent a riot. His father vowed that he would see his face no more, which vow was kept for twenty years. Tara's life was changed from one of affluence to one of dependence, and his health failing he was obliged to become a teacher instead of an evangelist as he desired. Later on, with restored health, he gave himself to the ministry with great energy, and among the results of his labors are four

churches in villages and two in the city of Calcutta. His father, a few years before the close of his life, became reconciled to the son and sent for him in his dying hours. The old Brahman gentleman told his son never to forsake Christ, but to work hard in His service. His father gave him, during the last years, a monthly allowance and enabled him to build a substantial house. Since Tara's death it has come to light that he left provision that after his wife's death this house is to revert to the mission for an industrial home. He is spoken of as a lovable man, of admirable energy and tact. He was afflicted with a cancer during the last year of his life; he suffered with remarkable patience, and as the end drew near he wrote on a slate of his wonderful peace and of the clear sight he had of heaven. He died on March 10.

Miscellany.

BIBLIOGRAPHICAL.

The New Acts of the Apostles; or, The Marvels of Modern Missions. A series of Lectures upon the Foundation of the "Duff Missionary Lectureship." By Arthur T. Pierson, author of *The Crisis of Modern Missions, Miracles of Missions, Many Infallible Proofs*, etc. With an Introduction by Rev. Andrew Thomson, D.D., F.R.S.E., of Edinburgh, Scotland. New York: The Baker & Taylor Co.

This is the fourth volume that has been given to the world growing out of the "Duff Missionary Lectureship," which was founded by funds left by Dr. Alexander Duff, the terms of which require a quadrennial series of lectures on foreign missions or some cognate subject. Dr. Thomas Smith's series on "Mediæval Missions," Dr. W. F. Stevenson's on "The Dawn of the Modern Mission," and Sir Monier Williams' on "Buddhism" have already taken their places as standard works upon the subjects of which they treat. The fourth series was delivered by Dr. Pierson in 1893 in several university towns of Scotland, and the crowded audiences which attended their delivery attest their great interest and value. Dr. Pierson's intense enthusiasm and his wide reading on the subject of missions are apparent in this as in all his previous works. It is a marvel that amid the exacting labors of the temporary pastorate of the Metropolitan Tabernacle in London he could have prepared these lectures. Believing that Jesus Christ is in the world now as truly as in apostolic days, and that what is recorded in the canonical book of the Acts is only what Jesus *began* to do, these lectures dwell upon what our divine Lord has continued to do during the succeeding centuries and especially in this last century, in which new forces are

brought into operation for the spread of the kingdom. We have been especially interested in the chapters on the "New Open Doors," "The New Pioneers, Men and Women," and the four sections under the heading of "New Converts and Martyrs." Dr. Pierson's faith and fervor lead him in some cases, as we think, to present the brighter side of a story with little reference to the darker shades which are essential to a full and correct impression. In this, as in volumes he has previously issued, Dr. Pierson is doing excellent service in stimulating the laggard church of Christ to engage in this vast and blessed work of missions.

Congregationalists in America: A Popular History of their Origin, Belief, Polity, Growth, and Work. By Rev. Albert E. Dunning, D.D. Special chapters by Rev. J. E. Roy, D.D., Rev. Francis E. Clark, D.D., Rev. Howard A. Bridgman, and Rev. Alonzo H. Quint, D.D.; with Introductions by Rev. Richard S. Storrs, D.D., LL.D., and Major-General Oliver O. Howard, LL.D. New York: J. A. Hill & Co.

This volume is a handsomely printed, substantially bound, and copiously illustrated history of Congregationalism, "prepared for busy pastors, Sunday-school teachers, Bible classes, Christian Endeavor Societies, and others who wish to know what the Congregational denomination stands for, what it has done in this country, what it is fitted to do, and how it is related to the kingdom of God." This valuable work has special features which will be of great use to our younger Congregationalists, such as the history of our missionary enterprises, our colleges and seminaries, and the excellent summary of our literature. The Congregational polity will have a clearer meaning because of what is here written.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For China and Japan and for the missions within these empires: that God would interpose so that war shall be averted, or, if it must needs continue, that out of it may come blessings to both nations in a better knowledge of themselves and a deeper sense of their need of God's guidance and protection; that the people may learn righteousness; that the Christian disciples, native and foreign, may be true to their convictions and be kept from harm; and that the Prince of Peace may set up his kingdom in these nations.

DEPARTURES.

July 18. From New York. Miss Lucille Foreman, of Germantown, Pa., to join the Central Turkey Mission; also, Dr. F. D. Shepard and wife returning to their medical work at Aintab.

July 21. From Montreal, Canada. Rev. George C. Reynolds, M.D., and wife returning to the Eastern Turkey Mission, and Miss Elizabeth B. Huntington, of Norwich, Ct., to join the same mission.

August 4. From Boston. Mrs. Laura Tucker Seelye, formerly of the Central Turkey Mission, to join the Western Turkey Mission; also, Miss Annie M. Barker, of Toronto, Canada, to join the same mission.

August 4. From New York. Miss Ida W. Prime, returning to the Western Turkey Mission. Dr. Bower and Miss Fay, who were announced in last month's number as sailing from New York, July 11, for West Africa, did not sail until July 18.

ORDINATION.

July 17. At Holyoke, Mass., Mr. Dwight Goddard, under appointment to the Foochow Mission.

MARRIAGES.

July 11. At Andover, Mass., Rev. Samuel C. Bartlett, Jr., to Miss Fanny S. Gordon, daughter of Rev. M. L. Gordon, D.D., of the Japan Mission.

July 12. At New Haven, Conn., Rev. Charles E. Ewing to Miss Bessie G. Smith, both under appointment to the North China Mission.

August 7. At North Amherst, Mass., Rev. Edward P. Holton, of the Madura Mission, to Miss Gertrude M. Sears, of North Amherst.

August 14. At Beulah, Col., Mr. John L. Mateer to Miss Mary L. Sellers, both under appointment to the North China Mission.

DEATH.

June 29. At Los Angeles, Cal., Rev. Lyman D. Chapin, formerly of the North China Mission. (See page 363.)

SAILED.

The Morning Star sailed from Honolulu for Micronesia July 18.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The year at the Harpoot station, Eastern Turkey. (See page 380.)
2. Earthquake and cholera in Turkey. (See page 359.)
3. What has been accomplished in the new East African Mission. (See page 385.)
4. Accepting with the mouth and not the heart. (See page 387.)
5. A brave young Christian in China. (See page 382.)
6. The plague at Canton and the superstitions of the people. (See pages 362 and 384.)
7. A work of faith in Austria. (See page 379.)
8. Good news from Uganda. (See page 397.)

Donations Received in July.

MAINE.	
Alfred, Cong. ch. and so.	25 00
Bridgton, 1st Cong. ch. and so.	11 00
Kennebunkport, South Cong. ch. and so.	9 79
Machias, Centre-st. Cong. ch. and so.	3 10
Portland, St. Lawrence-st. ch., 10;	
Daniel Choate, 5,	15 00

Sherman Mills, Washburn Memorial church,	5 00
Union, Cong. ch. and so.	10 00
<i>Legacirs</i> . — Bangor, Nehemiah Kiltedge, by F. A. Wilson and E. B. Thatcher, Ex's,	78 89
	750 00
	828 89

NEW HAMPSHIRE.

Antrim, 1st Cong. ch. and so.	4 00
Concord, A friend,	5 00
Conway, 2d Cong. ch. and so.	6 00
Deerfield, Cong. ch. and so.	19 54
Exeter, 1st Cong. ch. and so.	202 29
Hollis, Cong. ch. and so.	20 69
Plinistow, N. H., and Na. Haverhill, Mass., Cong. ch. and so.	26 25
Portsmouth, Mrs. Frank H. Sheldon,	2 00
Rindge, Cong. ch. and so.	25 30
Surry, Cong. ch. and so.	1 70
Troy, David P. Lowe,	1,000 00--1,312 77
Legacies.—Dublin, Mrs. Lucy B. Richardson, by L. P. Eaton, Ex'r, addl,	150 00

1,462 77

VERMONT.

Berlin, Cong. ch. and so.	18 31
Brandon, Cong. ch. and so.	25 00
Chelsea, Cong. ch. and so.	59 23
Fair Haven, 1st Cong. ch. and so.	12 50
Lyndon, Cong. ch. and so.	5 00
Morgan, Cong. ch. and so.	5 00
Newport, 1st Cong. ch. and so.	16 91
No. Bennington, Cong. ch. and so.	56 75
So. Royalton, Cong. Sab. sch., for catechist, Madura,	10 00
Underhill, Cong. ch. and so.	5 16
Vershire, Cong. ch. and so.	4 00
Waterbury, Cong. ch. and so.	20 19--238 31

MASSACHUSETTS.

Amherst, 1st Cong. ch. and so., 100;	
2d ch., Mission Band, 2,	102 00
Andover, West Cong. ch. and so.	60 00
Barnardston, Cong. ch. and so.	11 38
Boston, 2d ch., Dorchester (of which 100 from B. C. Hardwick), 221.77;	
Union ch., 175.76; Walnut-ave. ch., 130; Maverick ch., 76; Old South ch., 50; Mt. Vernon ch., 35; Eliot ch., m. c., 2.25,	630 78
Brookfield, Cong. ch. and so.	13 68
Cambridge, Y. Ia. Mis. so., of Old Cambridge Baptist ch.	11 50
Cambridgeport, Pilgrim ch.	34 09
Campello, South Cong. ch. and so., 100; A friend, for support of Mr. Melicha, Bohemia, 75,	175 00
Clinton, C. L. Swan,	25 00
East Charlemont, Cong. ch. and so.	16 50
East Northfield, Miss Sarah Aldrich, Enfield, Cong. ch. and so.	6 00
40 00	
Foxboro, Cong. ch. and so.	31 37
Gloucester, Trinity Cong. ch. and so.	50 00
Groveland, Cong. ch. and so.	17 00
Hamilton, E. M. Knowlton	3 00
Hampshire co. W. H. L. U. of En- deavor Societies, for native preacher, Madura,	50 00
Harvard, Rev. C. C. Torrey,	15 00
Hatfield, Cong. ch. and so.	48 75
Hawley, Cong. ch. and so.	5 11
Hinsdale, Cong. ch. and so.	48 88
Holyoke, 2d ch., 204.73; do., Ladies, for salary Mrs. W. E. Hitchcock, 150,	354 73
Ipswich, South Cong. ch. and so., 40;	
Linebrook, Cong. ch. and so., 26.72,	66 72
Lancaster, Cong. ch. and so.	20 06
Leicester, 1st Cong. ch. and so.	35 71
Linden, Cong. ch. and so.	5 75
Mill River, Cong. ch. and so.	2 00
32 29	
New Bedford, North Cong. ch. and so. (of which 54.91 from the Cent-a-day Fund), for support of Rev. and Mrs. F. R. Bunker,	125 68
Newton Centre, S. F. Wilkins,	40 00
No. Brookfield, 1st Cong. ch. and so.	44 00
Northampton, 1st Cong. ch. and so., 273.25; A. L. Williston, 300,	573 25
Oakdale, Charles T. White,	2 00
Oxford, 1st Cong. ch. and so.	60 00
Pittsfield, 1st Cong. ch. and so.	25 00

Reading, Cong. ch. and so.	10 00
So. Braintree, Cong. ch. and so.	16 00
So. Walpole, Missionary,	1 00
Springfield, 1st ch., 50; South ch., 50;	
Oliver ch., 39; S. Morris Coe, 10,	140 00
Walpole, Cong. ch. and so.	20 00
Wellesley Hills, Cong. ch. and so.	75 51
Wellfleet, 1st Cong. ch. and so.	14 36
Westport, Pacific Union Cong. ch. and so.	10 00
West Springfield, Park-st. ch., 34.53; Ashley School and Charitable Fund, 145.63,	180 16
West Stockbridge, Village Cong. ch. and so.	23 60
Whately, Cong. ch. and so., with other dona., to const. Rev. GEORGE L. DICKINSON, H. M.	32 05
Worcester, Central Cong. ch. and so., 11; Piedmont ch., 40, —, Two friends,	151 00 50 00--3,580 91
Legacies.—Granville, Clement Hol- comb, by M. J. Rose, Ex'r, Northampton, George W. Hubbard, by L. Clark Selye and John Whittlesey, Trustees,	25 00 2,000 00
Wrentham, Jemima Hawes, by Sam'l Warner, Ex'r, addl,	3,341 75--5,366 75

8,947 66

RHODE ISLAND.

Newport, United Cong. ch., Mrs. Thaicher Thayer, to const. JOHN STEVENS, H. M.	100 00
Pawtucket, Lorraine ch.	5 00
Providence, Pignin ch.	15 00--120 00
Legacies.—Pawtucket, Hugh Mc- Crum, by Wm. E. Tolman, Adm'r,	5,941 78
Providence, Susan P. Gladding, by J. G. Parkhurst, Ex'r,	66 67--6,008 45

CONNECTICUT.

Branford, H. G. Harrison,	10 00
Buckingham, Cong. ch. and so.	14 11
Bristol, Cong. ch. and so.	75 00
Canaan, Pilgrim Cong. ch. and so.	22 01
Chaplin, Cong. ch. and so.	15 00
Danielsonville, Westfield Cong. ch. and so.	34 46
Litchfield, 1st Cong. ch. and so.	40 62
Mansfield Centre, Extra-cent-a-day Band,	5 82
Meriden, 1st Cong. ch. and so., 203; Centre Cong. ch. and so., to const. Rev. J. C. WILSON, H. M., 50,	253 00
New Haven, Church at Yale College, 30; Dr. Robert Crane, 10,	40 00
Newington, Cong. ch. and so.	34 52
New London, 1st church of Christ, New London Co., Friends,	170 93 120 00
Niantic, East Lyme Cong. ch. and so.	5 00
Old Saybrook, Cong. ch. and so.	34 05
Plantsville, Cong. ch. and so.	33 52
Sherman, Cong. ch. and so.	26 70
So. Glastonbury, Cong. ch. and so. and Sab. sch.,	7 73
Southport, Cong. ch., to const. HELEN M. BRADLEY, H. M.	172 62
Stonington, 1st Cong. ch. and so.	15 00
Tolland, Cong. ch. and so.	34 02
Voluntown and Sterling, Cong. ch. and so.	11 21
Wallingford, Cong. ch. and so.	18 25
West Hartford, Cong. ch. and so., 31.13; MIE. E. W. MORRIS, 15,	46 13
Westminster, Cong. ch. and so.	2 00
Weston, Cong. ch. and so.	10 00
West Suffield, Wm. Dewey,	25 00
Wethersfield, Cong. ch. and so.	36 82
Windhamp, Cong. ch. and so.	24 83
Woodstock, 1st Cong. ch. and so.	28 04
—, A friend,	10 00--1,275 39
Legacies.—Cornwall, Silas C. Beers, by John E. Calhoun, Ex'r, addl,	428 27

1,703 66

NEW YORK.

Angola, Miss A. H. Ames, for Japanese student,	5 00
Antwerp, 1st Cong. ch.	14 90
Brooklyn, South Cong. ch.	75 00
Busti, Eli Curtis,	5 00
Corona, Union Evan. ch.	50 00
De Peyster, Cong. ch.	6 00
Fredonia, Mrs. C. P. Hubbard,	10 00
Homer, Cong. ch.	9 00
Mt. Sinai, Cong. ch.	16 00
New York, O. W. Coe, 50; "W. C. C.," 5; "C. E.," for work in China, 2,	57 00
Norwich, Cong. ch., for Scudder Memo. Fund,	40 00
Walton, 1st Cong. ch.	145 62—434 12

NEW JERSEY.

Glen Ridge, Cong. ch.	10 00
Vineland, Mrs. G. F. Gillette,	1 00—11 00

PENNSYLVANIA.

Allegheny, S. M. Youngs,	5 00
Guy's Mills, Woman's Mis. Soc.	5 00
Philadelphia, C. C. Savage,	150 00
Wheatland, Cong. ch. and so.	2 25—162 25
Legacies.—Philadelphia, Mrs. Clara Bert Ashmead, by Dr. Charles Schaffer, Ex'r, less tax, 250,	4,750 00
	4,912 25

FLORIDA.

Inter Lachen, 1st Cong. ch.	7 20
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TENNESSEE.

Memphis, A. J. Iverson,	10 00
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MISSOURI.

Old Orchard, Cong. ch.	20 00
Windsor, Cong. ch.	5 00—25 00

OHIO.

Bellevue, S. W. Boise,	20 00
Cleveland, Lakewood Cong. ch., 5, and Union Cong. ch., 3-34, both toward salary Rev. J. P. Jones,	8 34
East Liverpool, Mrs. H. T. Kitchel,	50 00
Greenwich, Cong. ch.	2 10
Oberlin, 1st Cong. ch., of which 10 from Mrs. Veils and 5 from a men's r,	74 90
Radnor, Mrs. Molly Jones,	1 00
Sullivan, Cong. ch., of wh. 5 from Mrs. C. E. Ingraham,	9 00—165 34
Legacies.—Hudson, Mrs. Abigail D. Case, by James H. Seymour, Ex'r,	50 00
	215 34

ILLINOIS.

Algonquin, Cong. ch., Rev. and Mrs. W. A. Elliott,	1 00
Canton, Cong. ch.	25 14
Chicago, 1st Cong. ch., 93-72; Union Park, m. c., 7-24,	100 96
Earlville, "J. A. D.,"	25 00
Galva, Cong. ch.	30 70
Hinsdale, Cong. ch.	43 59
Lee Centre, Cong. ch.	11 40
No. Aurora, Rev. R. F. Paxton and wife,	5 00
Odell, Cong. ch., Mrs. H. E. Dana, to const. Mrs. CLARA DANA McWILLIAMS, H. M.	100 00
Plainfield, Cong. ch.	16 00
Ravenswood, W. R. R.	10 00
Rogers Park, Cong. ch.	26 65
Rollo, Cong. ch.	18 00
Seward, K. E. SHORT, to const. himself H. M.	100 00
Sheffield, Cong. ch.	73 86—587 30

MICHIGAN.

Benzonia, 1st Cong. ch.	20 00
Kendall, Rev. W. H. Ross,	3 00
Lansing, Plymouth ch.	44 13
Manistee, 1st Cong. ch.	24 00
St. Joseph, 1st Cong. ch.	51 10—144 23

WISCONSIN.

Berlin, Union Cong. ch.	15 00
Boscobel, Cong. ch.	20 00
Brandon, Cong. ch.	10 56
Darlington, Cong. ch.	40 00
Emerald Grove, German Cong. ch.	3 36
Genoa Junction, Dr. B. J. Bill,	5 00
Green Bay, 1st Presb. ch., 86-99; Mrs. W. D. Cooke, 1,	87 99
Hartland, Cong. ch.	14 25
Ithaca, Cong. ch.	6 00
La Crosse, Cong. ch.	101 05
Lake Geneva, Cong. ch.	19 00
Menasha, Cong. ch., 50; E. D. Smith, 500,	550 00
Osseo, Cong. ch.	4 00
Racine, Mrs. Smith and Marsh, 100;	110 00
Mary Jorgheison, 10,	13 50—999 71
Springvale, Cong. ch.	

IOWA.

Big Rock, Cong. ch., of wh. 2.50 from "The Gleaners,"	10 00
Blairstown, Mrs. Jane H. French,	10 00
Clarion, Cong. ch.	3 70
Clinton, Cong. ch.	13 10
Corning, Cong. ch.	10 23
Davenport, Edwards Cong. ch.	56 25
Des Moines, German Cong. ch.	10 00
Galt, Cong. ch.	1 00
Lansing, Rev. Andrew Kern,	3 00
Manchester, 1st Cong. ch.	33 23
Minden, German Cong. ch.	10 00
Nashua, Cong. ch.	10 00
New Hampton, German Cong. ch.	5 07
Rowen, Cong. ch.	3 01
Stacyville, Mr. and Mrs. George Wall,	5 00
Tipton, D. B. Eells,	10 00
Woodbine, S. E. Hillis,	50 00—243 68

MINNESOTA.

Elk River, Union Cong. ch.	10 00
Faribault, Cong. ch.	49 13
Freeborn, Cong. ch.	3 50
Freedom, Cong. ch.	2 86
Merriam Park, Olivet Cong. ch.	2 50
Minneapolis, Thomas Hale Williams,	10 00
St. Paul, Park Cong. ch.	22 66
Sleepy Eye, Cong. ch.	3 45
Spring Valley, Cong. ch.	10 16
Winona, 1st Cong. ch.	40 00
Worthington, Cong. ch.	3 68—157 94

KANSAS.

Lawrence, A Friend,	5 00
Overbrook, 1st Cong. ch.	17 92
Ridgeway, Cong. ch.	4 15—21 07

NEBRASKA.

Addison, Cong. ch.	
Arboryville, A Friend,	3 00
Arcadia, Cong. ch.	5 00
Beatrice, Mrs. J. N. Wüber, 4; Mrs. Day, 1,	12 00
Bruning, Cong. ch.	5 00
Franklin, Cong. ch.	1 26
Hay Springs, Rev. H. E. Locklin,	16 50
Linwood, Cong. ch.	10 00
Shickley, Cong. ch.	12 71
Strang, Cong. ch.	2 07
	3 26—70 80

CALIFORNIA.

Santa Barbara, Cong. ch.	9 55
Stockton, Rev. John C. Holbrook, D. D.	10 00—19 55

COLORADO.

Bachelor, 1st Cong. ch., Rev. F. E. Eckel,	5 00
Denver, 3d Cong. ch.	51 97—56 97

WASHINGTON.

Ratzville, German Cong. ch.	6 00
Rosario, A friend,	5 00
Tacoma, J. Arnston,	25 00—36 00

NORTH DAKOTA.

Amenia, Cong. ch.	10 56
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SOUTH DAKOTA.

Mission Hill, Cong. ch.	3 00
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UTAH.

Park City, Cong. ch.	20 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Bastreij church, 34.85;	
Skaltz church, 3.24; Königgratz church, 2.41,	40 50
Micronesia, "Morning Star," Capt. Geo. F. Garland,	60 00—100 50
Legacies.—England, South Liverpool, John Carow, by James A. Roosevelt of New York, Ex r, bal., less expenses,	4,808 29
	4,908 79

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS, Miss Ellen Carruth, Boston, Treasurer.	
For several missions, in part,	10,621 73
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	3,250 00
For rent for Miss Dudley,	75 00
For grant for Miss Meyer,	150 00—3,475 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—East Alstead, 2d Cong. Sab. sch., 10; Greenville, Cong. Sab. sch., 20; Rochester, Y. P. S. C. E., 5,	35 00
VERMONT.—Thetford, Y. P. S. C. E., for pupil in High School, Mardin,	25 00
MASSACHUSETTS.—Bernardston, Y. P. S. C. E., 2.50; Boston, Cong. Sab. sch., Allston, 3.27; Dudley, Y. P. S. C. E., 4.14; Hopkinton, Y. P. S. C. E., for pupil, Pasmalalai Sem., 26.14; No. Amherst, Y. P. S. C. E., Two-cents-a-week Fund, 5.10; Rockport, Y. P. S. C. E. of 1st ch., 13.77,	55 00
RHODE ISLAND.—Chepacket, Y. P. S. C. E.	4 68
CONNECTICUT.—Norwich, Dickson H. Leavens, for the Chinese, 100; Southington, 1st Cong. Sab. sch., 18.01,	18 11

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Kennebunkport, South Y. P. S. C. E., for educa. girl at Pasmalalai,	15 00
MASSACHUSETTS.—Boston, A friend, for relief of earthquake sufferers at Constantinople and Adabazar, 1,000; do., Friends, per Dr. H. S. Pomeroy, for work at Skaltz, 330; do., A friend, for deficit preachers' salaries, 65.80; do., A friend, for famine relief, Eyraoom District, 1; do., A. S. Morris, for home for discharged prisoners, Okayanna, 104; Bradford, Y. P. S. C. E. of 1st ch. of Christ, for educa. 120 pupils in India, 9; Chelsea, Central Y. P. S. C. E., for work of Rev. R. A. Hume, 3; Chicopee, Extracurricular Band of 1st Cong. ch., for tuition of boy in High School, Galatia, 5.02; Dalton, Cong. Sab. sch., for educa. Garabed V. Yardumian, 25; and Ardashes Courdjian, 15; Dedham, M. C. B., for use Miss Nancy	

NEW YORK.—Deansville, Y. P. S. C. E., for pupil in India,	6 00
ILLINOIS.—Chicago, Green St. Y. P. S. C. E., 8.25; St. Charles Y. P. S. C. E., "Edna Shibley Memorial," 8,	16 25
MICHIGAN.—Ann Arbor, 1st Cong. Sab. sch. 4.51; Clinton, Y. P. S. C. E., 12,	16 51
MINNESOTA.—Minneapolis, Y. P. S. C. E. of Pilgrim Cong. ch.	1 50
KANSAS.—Fort Scott, Y. P. S. C. E. of 1st Cong. ch.	2 00
NEBRASKA.—Franklin, Cong. Sab. sch.	2 94
COLORADO.—Colorado Springs, Y. P. S. C. E. of 1st Cong. ch.	10 00
WASHINGTON.—Seattle, Plymouth Cong. Y. P. S. C. E., for pupil, High School, Adams,	25 00
SOUTH DAKOTA.—Hetland, Y. P. S. C. E.	6 55
	224 55

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Manchester, 1st Cong. Sab. sch.	34 63
VERMONT.—Monipelier, Infant Class, Bethany Sab. sch.	10 17
NEW YORK.—No. Walton, Cong. Sab. sch., for Morning Star,	10 00
KANSAS.—Topeka, Y. M. C. A., 20.40; Y. W. C. A., 12.60, both for Morning Star,	32 00
TURKEY.—Adabazar, Y. P. S. C. E., for the new R. W. Logan,	4 40
	97 20

FOR SUPPORT OF YOUNG MISSIONARIES.

NEW YORK.—Brooklyn, Y. P. S. C. E. of Ch. of the Pilgrims,	25 00
ILLINOIS.—Chicago, Y. P. S. C. E. of Warren-ave. Cong. ch., toward salary Rev. and Mrs. F. E. Jeffery, 25; Crystal Lake, Y. P. S. C. E., 5; Farmington, do., 12.50; Geneseo, do., 15; Kangley, do., 5; Wheaton, do. of 1st ch., 5,	67 50
WISCONSIN.—Milwaukee, Y. P. S. C. E. of Grand-ave. Cong. ch., 50; Plymouth, Y. P. S. C. E., 3.60; West Salem, do., 3.12,	56 72
MINNESOTA.—New Paynesville, Y. P. S. C. E.	25 00
	174 22

CONTRIBUTIONS FOR THE DEBT.

MAINE.—Castine, Trin. Cong. ch., 10.07; West Lebanon, Elizabeth J. Shapleigh, 25,	35 07
MASSACHUSETTS.—Boston, F. A. W., 1; Housatonic, X., 20; Norfolk co., C. B. M., 100; West Roxbury, N. G. C., 100; Winchendon, A friend, 5,	226 00
CONNECTICUT.—Kent, 1st Cong. ch.	82 10
MICHIGAN.———, A friend,	50 00
MINNESOTA.—Minneapolis, Fifth-ave. Cong. ch.	11 50
CANADA.—Bowmanville, Miss E. R. Freeland,	2 00
	406 67

Jones, 20; Haverhill, Chinese Mission School, No. Cong. ch., for work in South China, 23; Somerville, Y. La. Mis. Soc. of Broadway Cong. ch., for school care of Mrs. W. H. Gulick, 20.58; South Lawrence, Cong. Sab. sch., for work at Brouss, 10; Williamstown, Faculty and students of Williams College, for Pasmalalai College, India, 350; Wilmington, Chester W. Clark, for work at Skaltz, 11; Worcester, Immanuel ch., for work of Miss E. C. Wheeler, 48.40; ———, Armenians, for the support of the Hight pastor, Harpoet, 35,	1,947 00
CONNECTICUT.—Burnside, Friends, for work in HUSKOC, 150; East Windsor, Y. P. S. C. E., for boy in school, care Rev. J. C. Perkins, 7.50; do., King's Daughters of 1st Cong. ch., for educa. girl in Sivas, 10; Meriden, 1st. Cong. Sab. sch., for girl in	

FOR YOUNG PEOPLE.

GOOD TIMES IN UGANDA.

THOSE who were the young people of the year 1878 remember well the call of Mr. Stanley, on returning from his first journey across Africa, for missionaries to preach the gospel in Uganda, the country bordering on the great Central African lake called Victoria Nyanza. The Church of England promptly responded to the call and has ever since been sending out relays of devoted men, who have held on their way through various changes of government and through civil wars and great political disorders. Up to this date no women have been sent there. Many men have fallen victims to the hostile climate and to the great strain and peril of their position, and Bishop Hannington met



KING MWANGA.

his death at the hands of murderers incited by the king. Still the successes of the mission have been great. They would have been greater if the Roman Catholic Church had not followed the English, according to its declared intent to "sit down opposite every Protestant mission," wherever established. The untaught native mind has naturally been distracted between the two differing religions, and strong parties have antagonized each other, though comparative quiet has followed the division of the country into a Protestant and a Roman Catholic Uganda.

We cannot tell here the story of King Mtesa nor of the bloody fight among his sons for their father's throne. His successor, Mwanga, who was a cruel, fickle, and lawless young despot, became at one time a miserable fugitive, but is now reëstablished in the kingdom. For a while he was a Mohammedan, then again a Roman Catholic, but now he professes to be a Protestant, and his behavior is far more reasonable and orderly than formerly. Now he is never seen drunk, whereas he used never to be sober.

Some months ago, the missionary, Mr. Roscoe, had serious talks with Mwanga about his sins, especially about smoking bhang, or the wild hemp, which intoxicates the smoker. The king said he would like to give up these sins but that he should have to do it gradually, since he was specially fond of bhang-smoking. Nothing further was heard of the matter until one day when news came that the chief bhang-smoker at the king's court had given it up, and that others who would not give it up had left for another place. When Mr. Roscoe asked the king if this was so, he replied, "Yes," adding that they must give it up or leave the palace, as he was going to give it up himself. He did not want temptation about him, as he knew the fight would be hard enough as it was. For the like-



APPOLO KAGWA, THE KATIKIRO.

nesses of the king and of his Katikiro, or chief officer, which we give, we are indebted to *The Church Missionary Gleaner*. This Katikiro is spoken of as a very able man both as politician and soldier. He is regular in attendance at church, morning by morning, listening to the Christian instruction which is there given.

The missionaries were startled in the autumn of 1893 by strange misapprehensions and defections in the native church. For instance, a native, on being asked if he had entered upon the Christian life, replied that he had read half through the

Prayer Book and hoped soon to read St. Matthew's Gospel! The notion had become widespread that only those who could *read* would be saved! Another nominal Christian, named Musa, came to the missionaries saying, "I get no profit from your religion, though I have been a reader seven years, and I wish my name given out as having returned to heathenism." This apostasy greatly distressed the missionaries and the church. A series of meetings for special instruction and prayer was resolved upon. At the very first meeting the spirit of contrition and confession came upon the people. "The showers have come, the blessing is amongst us," writes Mr. Baskerville. "I must tell you that Musa has come back. It is grand! He was in the church when Mr. Pilkington told the people about him at the first meeting. No one dreamt of his being there. The Lord had brought him. He repented and gave up his wives and his chieftainship, these being, in his case, the offending hand and eye." And Mr. Roscoe says: "We are in the midst of a great spiritual revival. Our joy is beyond expression. After the morning service fully 200 stayed to be spoken to, and I believe the majority went away rejoicing in the Lord. In the

afternoon I preached at the court on the difference between nominal and real Christians, those who go with the multitude but get nothing, and those who accept and appreciate the gift of eternal life. Some thirty or forty stayed for personal inquiry, and most of those who did went away looking happy. The king was among those who went away looking unhappy. I never saw him look so miserable. . . . Love of glory and riches is his stumblingblock. He says that the Roman Catholic bishop offers him anything to again change sides, but that he cannot embrace a religion which does not give him the Word of God. God grant him grace to accept his Saviour."

The meetings went on with such wonderful power that a letter written from



HOUSES OF MISSIONARIES IN UGANDA.

Mengo to missionary friends at Singo stated that nearly a thousand souls had been gathered into the fold of Christ. That letter was crossed by one from Singo, telling of a similar ingathering in that great province. The missionary work in Singo was begun only a year before, yet there are now twenty "reading houses" located in various parts and manned by chiefs, who report to missionaries after each Sunday morning service. At these stations there are nearly 500 persons under daily instruction with a view to baptism.

And now if we look for the immediate cause of these glorious Pentecostal days, do we not find it in the fact reported by Mr. Pilkington that while away on a missionary tour he had definitely received by faith the baptism of the Holy Ghost, and that the manifestation of his power had followed? "We all," says one of their company, "dedicated ourselves to him and asked him to baptize us anew." "This honor have all his saints," if they will receive it.

In the midst of such joyous scenes as these Mr. Pilkington left them to go out

with the native army and the British force to meet the attack of Kabba Rega, a neighboring hostile king. He would be thrown in contact with hundreds who never came near the capital. Mr. Pilkington's first letter reported that since leaving Mengo many had professed conversion, and that the Mohammedans were listening eagerly. He had preached four times to great crowds numbering from 1,000 to 2,000 people.

One of the lay evangelists in Uganda, who has renounced his chieftainship that he may give himself entirely to Christian work, wrote the following touching letter to Bishop Tucker, who is now in England seeking recruits : —



KING MTESA'S OLD PALACE IN UGANDA.

"I rejoiced very much to hear to-day that you had reached England, and all my friends who love you will not fail to rejoice, but again we pray God to give the Englishmen who are there (in England) a pitying remembrance of us, that they may be willing to leave their country, which has great honor, and to come to teach us, as the Son of God got up and left His first position, which exceeded in glory all estates of the Archangels, which have honor in the presence of God, and strengthened Himself to come and die for us. Good-bye. May the Grace of our Lord which exceeds all things, be with you always, for ever.

"I am your friend who loves you very much,

"SAMWILI MULAGO."

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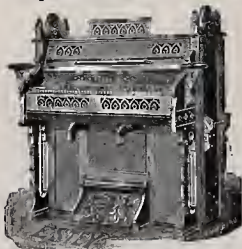
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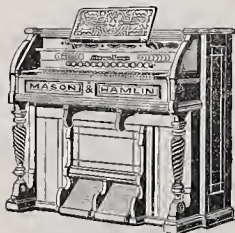
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ANNUAL

MEETING

OF THE

*American Board of
Commissioners for
Foreign Missions*

OCTOBER 10-13, 1894.

The Eighty-fifth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at MADISON, WIS., in the First Congregational Church, beginning on **Wednesday**, October 10, 1894, at 3 P.M., and **closing Saturday noon**, October 13.

The Annual Sermon will be preached by Rev. T. Eaton Clapp, D.D., of Manchester, N. H., on **Wednesday evening**, at 7.30 o'clock.

Free entertainment will be given to the following persons: Officers of the Board and their wives; Missionaries of the Board; Corporate Members and their wives; Officers of the Women's Boards; Professors and Students of our Theological Seminaries; and Officers of the Congregational Benevolent Societies.

Persons accepting the invitation for free entertainment are particularly desired to send their names to M. R. Doyon, Esq., Chairman of Local Committee, before September 15. Each applicant will please state to which of the classes invited he belongs, and whether or not he is to be accompanied by his wife. Upon assignment, cards of introduction will be forwarded.

Arrangements have been made with the hotels to receive guests at the following rates: Park Hotel, at \$2.00 per day; Hotel Schulkamp, from \$1.25 to \$2.00; Hotel Ogden, from \$1.50 to \$2.00; Hotel Van Etta, from \$1.50 to \$2.00; Capital House, from \$1.50 to \$2.00. The Committee will find other accommodations in boarding-houses and private families at \$1.00 per day. All who desire to avail themselves of the above rates should notify Edwin Sumner, Chairman of Committee on Hospitality, as soon as possible and before September 20. The Committee, while unable to extend gratuitous hospitality beyond the classes named, hope to secure places for all who come, and they earnestly desire a large attendance at the meeting.

Information as to rates upon railroads will be given in the next issue of the HERALD and in the religious papers prior to the meeting.

MADISON, WISCONSIN, August 10, 1894.

SUPPLEMENTARY REPORT
ON
SELF-SUPPORT
IN
MISSION CHURCHES.

CONTENTS.

THE REPORT OF THE COMMITTEE ON SELF-SUPPORT—APPOINTED BY THE CONFERENCE OF THE OFFICERS AND REPRESENTATIVES OF FOREIGN MISSION BOARDS AND SOCIETIES IN THE UNITED STATES AND CANADA, HELD AT THE METHODIST MISSION HOUSE, NEW YORK, JANUARY 17, 1894.—READ AT THE CONFERENCE HELD IN THE CHURCH MISSION HOUSE, NEW YORK, FEBRUARY 14, 1895, TOGETHER WITH THE DISCUSSION AND RESOLUTIONS OF THE CONFERENCE RELATING TO THE REPORT AND THE FUTURE WORK OF THE COMMITTEE.

ADDITIONS TO THE GENERAL REPORT OF THE COMMITTEE GATHERED FROM A CAREFUL REVIEW OF THE STATISTICS SECURED FROM THE MISSIONS.

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SUGGESTIONS AS TO THE BEST METHODS TO EMPLOY IN SECURING SELF-SUPPORT.

COMMITTEE:

REV. JUDSON SMITH, D.D., American Board of Commissioners,
1 Somerset Street, Boston.

REV. S. L. BALDWIN, D.D.,
Miss'y Soc. Methodist Episcopal Church.

REV. SAMUEL W. DUNCAN, D.D.,
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Presbyterian Church in U. S. A.

REV. HENRY N. COBB, D.D.,
Reformed Church in America.

MR W. HENRY GRANT.

REPORT OF COMMITTEE ON SELF-SUPPORT IN MISSION CHURCHES.

DR. JUDSON SMITH: By the terms of the appointment a year since, my name stood first, and I have been reckoned as the Chairman. My duties have been of the lightest. The gentlemen here in the city who were associated with me upon the Committee have borne nearly all the burden of the work, and the report itself has been put together under the care of Mr. Grant, of the Presbyterian Board. I simply present it as the nominal Chairman of the Committee, not that I would shrink in the least degree from the responsibility. The Committee are unanimous and heartily joined together in the making of this report; but, "Honor to whom honor is due," and the honor for the labor and pains bestowed upon the preparation of the report and the presentation of it in this form in which I have it in my hand is due to the other gentlemen upon the Committee.

REPORT.

The committee appointed at the last conference to prepare questions relating to Self-Support in Mission Churches and Statistical Blanks, immediately set to work to make a list of such questions as would be most effective in drawing out the facts. Owing to the members of the committee being in various places and more or less absent from their desks, it was some weeks before the Question Blanks could be sent to the Boards to send to their fields. The blanks, previous to printing, were submitted to the advice of a number of the Secretaries of the Boards near at hand, who added valuable suggestions; so that, while not considered perfect, it was thought that they would approximately meet the case without asking too many questions, especially such as would be likely to be confusing.

The special reasons for appointing the committee were: First, that in discussing the question of self-support it was felt that the Boards might be of mutual aid to each other, bringing the whole matter of self-support to the attention of the missions and native church, the missionaries being always under strong pressure from the native church, which regards them as illiberal toward their native brethren, especially when their own style of living is on so much more elaborate a scale. Second: It was thought that by collating the facts on *uniform statistical blanks* a comparison between fields and between Boards would be much more valuable. The principal object was to find out in the different fields just what the churches which had reached a comparatively organized state were doing for themselves

in the matter of paying their pastors' salaries and incidental expenses as well as for education in mission schools.

The Returns.—There have been returns from 130 to 150 missions or mission stations. Fully half of these do not answer the questions asked with regard to self-support, but only furnish statistics of missionaries, church membership, schools, etc. These returns will indicate that the missionaries making them out were not accustomed to measure the grants of their Boards at all by the contributions of the native church or the ability of the church to meet its own obligations. In other words, it is perfectly evident that in most of the missions the matter of self-support is left to the indefinite future, and the church member is not considered as more than a depending factor in the case.

It may be also remarked that *some* of the Boards themselves have taken very little interest in securing answers to the questions on the blanks, and those the most directly related to the subject of self-support. In fact, they evidently have not secured the facts from their fields.

It was found on trial to be impossible to collate the facts in any general list. Even in missions of the same Board all the stations were not heard from, and those heard from placed a different interpretation upon the questions. In many cases it was impossible to separate church and school work; in others that of pastoral from general evangelistic; so that no footings could be made with regard to the specific object for which money was given in many missions. The station reports are much more reliable for comparisons than the mission reports. The facts have been gathered under the heads of countries, and the work of each Board kept separate. The figures given as representing missions at work in the same field in many cases can hardly be compared, only properly contrasted.

Burma.—Perhaps the first on the list is the magnificent showing of the Burma missions of the Baptist Missionary Union, with upwards of 300 native self-supporting churches and 83 paying more than half of their pastors' salaries and church expenses; 27,000 communicants, contributing for all church expenses alone Rs. 53,000, or Rs. 2 per member out of a total of Rs. 77,000, and giving to all church collections and education Rs. 139,000 or Rs. 5 per member. The deductions from such returns as these from Burma would naturally be that self-supporting churches are possible in all mission fields, as the Burmans cannot be considered, of all people, either the most industrious or peculiarly affluent.

Turkey.—The returns from the American Board's Turkey missions, from ten Asiatic stations, shows that 8,485 communicants have contributed 3,367 liras, or an equivalent of \$14,814, or \$1.62 per

member, and for all purposes, including education, 8,468 liras, or \$4.50 per member. The prize station is Harpoot, represented here by Dr. J. L. Barton. The contributions of that station amount to 1,115 liras, or \$3 per member; and, including education and other collections, a total of 3,405 liras, or about \$9 per member. From the fields reported in Turkey, out of 84 churches 19 are wholly self-supporting, and 37 pay more than one-half of their own expenses.

Egypt.—In favorable comparison with this are the interesting figures furnished by the Egyptian Mission of the United Presbyterian Church, where 4,000 members contributed for church expenses \$13,280, or over \$3 per member, and for all expenses over \$36,000, being about \$9 per member.

Syria.—Contrasted with these are the returns from the Syrian Missions, indicating that the people either have less than one-tenth of the average income of the Armenians and Copts, or else that they do not, to any considerable extent, understand the Gospel of giving as Christ has given to them. Five hundred and one members connected with the Tripoli Station have contributed but £33, or \$120, a little over 24 cents per member; while for all purposes, including schools, they have given but 50 cents a member.

Persia.—The oldest station of the Persia Mission of the Presbyterian Church has, in twenty-seven churches, four entirely self-supporting and seven which pay more than half. The church expenses of 2,176 members are \$2,278, about \$1 per member, and the people pay about two-fifths of this, but as yet contribute practically nothing toward village schools.

India.—In India, perhaps the most remarkable figures are those furnished by the North India Conference, where 11,000 members, or 31,000 including probationers, and these of the poorest people of India, contribute in all Rs. 53,000; 7,000 being for church expenses, or about 50 cents per member in the gross, or about 6 cents per member toward church expenses. When we remember the thousands who are represented here of village outcasts we can see that they have begun on the right line.

The older and more elevated classes of the Jaffna Mission of the American Board, begun in 1815, have, out of sixteen churches, nine entirely self-supporting, and the other seven more than half so; a membership of 1,588 contributing 6,638 rupees, or Rs. 4 per member; and for all purposes 26,000 rupees, or over Rs. 7 per member.

Next to this stands the Madura Mission of the American Board, with seventeen self-supporting churches, 4,100 members contributing Rs. 4,778, or a little over Rs. 1 per member; and for all purposes Rs. 20,680, or 5 rupees per member; and the Marathi Mission of the American Board, contributing Rs. 11-3 per member.

Another mission furnishing an example of self-support is the Arcot Mission of the Reformed Church in America, with 1,959 members, contributing 2,841 rupees, or about the same as that of the Madura Mission, Rs. 1 4-10.

The figures given for three stations of the Lodianna Mission of the Presbyterian Church (North) show that three churches, with a membership of 252, have received in collections Rs. 1,880, or something over Rs. 7 per member, the collections for the entire mission, with 2,570 members, being put down as 5,056 rupees, or about Rs. 2 per member. The church at Kolhapur Station in Western India is entirely self-supporting.

China.—In China the figures given by the Methodist Church (South) indicate that 471 members have contributed \$2,097, over \$4 per member, being more than half their church expenses.

The brightest spot in the China missions is that of the Reformed Church in America, at Amoy, begun in 1842, with 1,062 members, contributing \$3,036 for church expenses and \$4,554 to all.

Possibly next to them is the Ningpo Mission of the Presbyterian Church (North), with 676 members, one entirely self-supporting church, and two more than half so, contributing \$530; the P'ang Chuang church of the American Board in the famine district of Northern Shantung, with 370 members, contributing \$161, and the Wei Hien district of the Presbyterian Church (North), where 2,457 members contribute \$884.

Miscellaneous returns show for the Southern Baptists one self-supporting church, contributing \$115 in Central China, and in South China two self-supporting churches, and one paying more than half.

A reference to the very interesting statistics of the Foochow Mission of the Methodist Episcopal Church, with a membership of over 7,000, including probationers, shows the collections for self-support to have been \$1,838, with about an equal amount contributed for other purposes.

Japan.—The returns from Japan are meagre and unsatisfactory. The relation of the Presbyterian bodies to the Church of Christ in Japan practically prevents their giving details. In one station of the Presbyterian Church (North), that of Kanazawa, there are two churches, one entirely self-supporting, with 230 members, which contribute 325 yen. The Kochi Mission of the Presbyterian Church (South), 635 members, contributes \$524. The Kiushiu district of the Reformed Church in America, 343 members, contributes \$281. The M. E. Church has 5,208 members, contributing \$3,435 to church expenses, and \$7,573 for all purposes. The returns from the other missions are perplexing.

Mexico.—An analysis of the extent to which self-support is carried out in Mexico shows that the oldest mission, that of the Methodist Episcopal, South, (begun in 1872,) has 4,889 members in 81 churches, one of which is self-supporting and five paying one-half, contributes but little over \$1,600. The returns from two stations of the Presbyterian (North), show that in the Mexico City district, 2,698 members contribute \$1,525; and in Saltillo, 628 members contribute \$642.

The Methodist Church, begun in '73, has 64 churches, with 1,980 members, who contribute \$10,173. When we compare the totals we find that the Mexico City district of the Presbyterian (North) has contributed in all \$4,895 (Mexican) out of a total of \$88,026 (Mex.), expended on them, while the Methodist Church has contributed \$13,000 (Mex.) out of a total of \$60,000 (Mex.); the Methodist, South, \$1,616 out of a total of \$57,447 (Mex.). The Southern Baptist Convention, \$2,600 out of a total of \$42,700. Two younger stations of the American Board have contributed a total of \$161 out of a total of \$9,300 expended on their fields.

Conclusion.—In conclusion, the Committee would apologize for the incompleteness of its report, and the fact that the deductions and comparisons are in few cases wholly fair. The time element in self-support must be regarded, showing the length of time and years of service spent by missionaries in a district; but a faithful comparison, even in this respect, would show great discrepancies between the different missions in the same field. Therefore it does not do to lay too much stress on the time element; for it is commonly conceded that self-support should begin in a measure with the first baptized convert. In comparing the years of service and the total amount of money expended by the Board or Society during the past twenty or fifty years, with the number of self-supporting churches and the total amount of the present contributions, as we have gone over these statistics, we find that in some cases, like that of Egypt and Burma and the American Board's missions in Turkey, the people are paying very nearly an equal amount to that of the Boards; while in some cases, like the Presbyterian Mission in Brazil, the Board stands in the relation of coöperation with the native church in education and evangelization, but not in superintending an entirely self-supporting Brazilian church. It is regretted that the facts given above relate too much to the general figures, and that time is not allowed to pick out here and there what relates to the individual church in these several fields, where it could be told at a glance that the people had failed to come up to their privilege as members of the Church of Christ, or were still in their infancy, receiving all and giving nothing, and had continued in that infancy for many years, or had developed in their fuller manhood in Christian strength.

Recommendations.—The Committee recommend to the Boards the adoption of some form of statistical blank, and of probing to its roots the question of ability of the native church to meet its own obligations and the methods best adapted thereto. It would suggest the printing of a brief report upon this subject, including some of the best reports received, to be sent to the different missions as models in making out their own returns, and to encourage them in the hope of what can be attained.

DISCUSSION.

DR. LEONARD: This question of self-support is a very important question with us, and one upon which it seems to me that if some concert of action in some way could be secured it would be very helpful. In the first place, I hope this report will go into the minutes of this meeting for publication, so that it will be forwarded to the foreign mission fields. I remember that the reports of the proceedings of this meeting a year ago were called for beyond any supplies we had at our office. After receiving the number that came to us, the supplies were exhausted. They were called for from the foreign field, and this gathering of information such as this report contains, though perhaps not as full as could be desired, will be very desirable in the fields themselves.

Japan.—This question of self-support in Japan and China, particularly, is one of very great importance. We have been trying to deal with it in a practical way, and hope that we have entered upon a process that will develop this question of self-support. For the first time in the history of our mission there, at the meeting of our General Committee last November, a lump sum was set apart for the support of native preachers in our Japan Conference, and that sum total was referred to the Conference for distribution, by the action of the Conference itself with the approval of the Bishop presiding. The object of it is to reduce as far as possible these appropriations in lump sum, so as to lay upon the churches in Japan the obligation to support their own pastors so far as possible, and the unanimous action of the Conference held in July of this year approving of it and the willingness on the part of the native preachers to cut their own support from missionary funds in order that the work might be enlarged, already indicates that the movement is going to work well. It leaves it to the desire of the native preachers, to their interest in the spread of the Gospel among their own people, leaving them with the privilege of reducing their own resources from the mission treasury that they may enlarge the work and open new fields; and Bishop Ninde, who presided, writing to the office, stated that the spirit of personal self-sacrifice on the part of

the native ministers that they might be able to extend the work and carry it forward was most encouraging. Our policy looks to a constant reduction of appropriations for the support of churches already established, and laying upon the native brethren the responsibility of using the funds placed in their hands not simply for their own support, but for the purpose of enlarging the work and entering new territory.

DR. COBB: Can we not act first upon the motion to accept the report of the Committee, and that it be printed in the record of the proceedings of this Conference? And then can we not take up for action the recommendation of the report? The Committee makes a recommendation which can hardly be added to the resolution, although of the character of it. Then, subsequently, we can have a discussion, and, if the Conference approve, the report can be adopted.

Dr. Cobb's motion to accept the report and print it as part of the proceedings being agreed to, the question of the adoption of the recommendations contained in the report was seconded by Dr. Ellinwood.

DR. ELLINWOOD: I second the recommendations, and in doing so I wish to express a feeling that we have only just entered upon this subject. I know of none of greater importance, and I think with this admirable report and these statistics before us and these blanks we have the way open to take this thing up next year again. Perhaps, the different missionary boards and societies meanwhile having formulated something with reference to their own work, we shall have gotten our ideas more completely into shape, so that we can take it up again and grasp it more vigorously.

Within Reach of the People.—It is very evident that if we are going to develop a self-propagating Christianity through our missions we must bring it more and more within the reach of the people, and if we have made mistakes by starting upon too expensive a basis, high above the reach of the people, we must simplify and reduce such expenditures until we bring it down to the plane of the people; and then, on the other hand, lay it as a burden on the people and hold up especially before them the idea that it is not done for our sakes, but only by their taking greater responsibility—they enlarge the area; in other words, that by assuming self-support they are really entering on missionary work and enabling us to take the funds hitherto given them for the regions beyond. I hope that this will either be referred back with these blanks or put into the hands of the Committee, or of some other committee, to report next year.

DR. COBB: I move that this recommendation be referred to this Committee to prepare such a blank as is referred to upon the lines

indicated, with such additional report as may seem to them wise, to be furnished to the different Boards represented here, and by them to be sent to their missions.

DR. SMITH: I cannot speak for the Committee, for we have not consulted together on that subject, but I think that I am quite within what each and every member of the Committee would say. We are just at the beginning of this effort. This might almost be said to be a provisional report, a striking out on first lines. All the Boards know the value of these inquiries and the things suggested in them, not merely for another year only, but for some little time to come. We must get reports from every Mission Board and every mission, and as far as possible from every station. I had the fortune a few years since, when connected with a college faculty in Ohio, to have in hand a somewhat similar movement with such an object as this, to get statistics from different colleges along certain lines, that we might compare results in one college with those in another. It required *three* years before that Committee was ready for its final report, but its final report was a valuable one. But our report is only a beginning, and only a part of what ought to be done if we are in earnest in this movement.

DR. BARR: I am quite in favor of continuing the Committee and having the work continue along this line. Some to whom the blanks were sent this last year, as the Committee told us, misapprehended the intention, and have not therefore given us just what we wanted on this line. Others have failed, not because of any fault of theirs, but by reason of miscarriage in the mails. We have no report, for instance, from the United Presbyterian Mission in India. The first blanks sent out miscarried, and the second blanks were sent out, but too late to reach us in this Committee. The answers are on the way now, perhaps, to this country, but have been delayed too long for any use this year, but they will come and will be of advantage to us to have along with other items. That mission in India to which I have referred has adopted a plan of a sliding scale for the support of native work. It promises to pay each organization a certain amount if they will raise a certain amount. They must increase every year the amount they raise for self-support, and the mission will diminish proportionately, and thus by a graded scale we hope in the course of a number of years we will have self-supporting congregations along this line. The native Christians have done remarkably well, considering the poverty, considering everything. Look at the mission in Egypt. The report here to-day shows that that mission is the largest contributing mission of any one that has been brought before us, per member. Now, I suppose the principal reason for that is that more has been done by that mission to bring out the

benevolence of the native Christians than perhaps is usual in missions, and the old Coptic Church in Egypt has adhered to the idea of the tithe, and when those Copts are converted and become true Christians, they continue that quite readily, and have been contributing the tithe of their income, and that would probably account for the great liberality of the native Christians in Egypt. I want to read a portion of a letter which accompanied the statistics sent from that mission in Egypt :

Egypt, June 2d, 1893.—“ It is very pleasant to me, and I think to all of the missionaries, that the churches at home are taking some sort of combined action with regard to this most important matter of self-support among mission churches. It is most difficult for the missionaries to urge the matter of self-support on the churches when they have nothing back of them stronger than a mission principle. The native church (or at least a portion of it) is very apt to think that it is a policy of the missionaries to take from the native church in order to add to their own salaries and comfort. The missionaries are criticised for keeping the salaries of native laborers so low, while the missionary's salary is (to them) enormous. Our missionaries have had a good deal to bear in this respect. And this is made especially disagreeable because our mission has insisted more persistently on self-support than some of the other Levant missions.

“ I think for our own mission, at least, that a tract, something like the pamphlet sent us, circulated among the native pastors, would do a great good. Something coming from, not the mission in Egypt, nor only from our Church or Board in America, but from all the Boards, that the people here may know the feeling of the churches in America on this subject, and that when the mission urges them to bear their own expenses, they will understand that it is what the Church that sends them out expects of them. I trust that great good may come of this.”

Our mission in Egypt directed the publication in the native language of a portion of one of the papers that was presented at this Conference a year ago, and they expect great good to come from its publication.

DR. CHESTER: I have this matter very much at heart; and though we did not have the pleasure and privilege of being represented at that Conference, still we have been working along the lines that were suggested by the papers that were sent out. We have sent circular letters to all of our missions on this subject, and circular letters to the native converts. This year, partly in anticipation of a possible shortage in our receipts, and partly with the view of testing this matter as to how much might be done, we have made a very considerable reduction in our appropriations for all of our work in which this matter is concerned.

Benefits from Reductions.—At first the brethren on the field, as soon as they heard of those reductions, sent up a cry of distress, but from every field since that I have been receiving letters from leading missionaries expressing the opinion that those reductions would accomplish good, in their opinion. I suppose that we are all agreed here that something is possible to be done, and something ought to be done, along this line. Some of us would be disposed to go farther than others, but somewhere along the line there is a point at which we would all agree as to what might be done. If it is possible to ascertain that point, I think it ought to be done, and at that point it is necessary that we should have concert of action in order to accomplish anything towards self-support in the foreign field. I have a letter in my pocket from one of our missionaries in Japan, telling of the efforts he was making to develop the native church in the matter of self-support. He had declined to furnish stationed evangelists for any church or station that would not furnish a considerable part of the evangelist's support, but he said that they would immediately apply to some other mission and get a stationed evangelist, so that his efforts were all of no avail in that line. Unless we can have concerted action we cannot accomplish very much. I think this matter ought to be referred to some committee, and that they should specially find out the point where we can all agree and work and act together in this matter, and then let us act together.

I recognize the fact that I am a mere novice in this whole matter of missionary management, and that my opinions are hardly worth considering by reason of that fact. A man must have a working hypothesis. My working hypothesis is that the Gospel and the Church of Jesus Christ can live anywhere that men can live on the face of the earth. It was intended for the poor; it is adapted to the poor in the simplicity of its doctrines and the simplicity of its institutions, and I believe that if it is rightly planted and gets the right start anywhere upon the face of the earth, it will live and propagate itself.

DR. JESSUP: Our poor Syria Mission has made a very bad showing in this paper, and perhaps I am somewhat to blame; but I have had the misfortune, since coming home to rest, of having to work harder than I have perhaps for the last ten years. Dr. Gillespie placed in my hands some months ago a pile of documents and statistical reports of the Syrian Mission to make them out on the line of these blanks here, but going as I have from pillar to post, I have not had the time to work it out. He sent it out to Syria; they sent it back to him here, supposing I had nothing to do in America and I could attend to it, and I should have done it. Had I known that this meeting were coming on two months ago, I would have sat up at

night and prepared these facts, so that Dr. Smith would not have been left completely in the dark about Syria.

Syria.—Dr. Post, Professor of Surgery in our college at Beirut, speaking of self-support, said to me that one act of the Apostle Paul that had done a great deal of damage was raising money for the poor saints in Jerusalem, for the poor saints within two hundred miles of Jerusalem ever since had been expecting to get help from Europe. The policy of the Romish Church ever since the time of the Crusades has been to buy over the Oriental sects. They have had their agents. They are doing it to-day among the Armenians, the Jacobites, the Copts, the Cretes, and Romish agents are buying them over, and that explains the growth of those little sects called Papal Greek people, Armenian people, Nestorians, etc.; and the people out there regard themselves as in the market, and the nearer you come to Jerusalem the more completely the people are pauperized. It is extremely difficult to get the people to give anything. There has been such an influx of small societies into Syria and Palestine that if a little native community thinks they are being pressed in the matter of self-support, they say, "If your Board won't pay our man, some other one will." If a native preacher has been getting on comfortably with six dollars a month, and hears that another one has been getting ten, he will go right off and apply for another appointment. And yet there was not a Syrian a few years ago paying one single cent for education in Syria or Palestine. Last year the Syrian College received \$15,000 in gold from its pupils in tuition and board, and the Beirut Female Seminary, founded by myself and Dr. Thompson with but six pupils, whom we had to educate and board, and whose parents thought we ought to pay for the privilege of having them, received last year from its pupils, I think, something like \$2,000 in gold in board and tuition, and the native Christians throughout the country paid down \$8,000 in cash last year for educational purposes. There are now two native churches in Beirut, one of which is entirely supporting its own pastor and supporting a school besides, and another school, adjoining the old Seminary building, and the printing-press pays about one-half of its support. I cannot give the statistics precisely, but progress is being made. But the multiplicity of little societies there makes constant confusion.

Another thing which has militated against self-support in Syria has been this mania for emigration. More than fifty thousand Syrians have emigrated from that country during the past five or six years. Young men, young women, are all over the United States, Brazil, Mexico, Australia, New Zealand, some in the East Indies, driven out by the oppressions of the Turkish Government,

driven crazy almost by the want of means of support; although the soil is exceedingly fertile and capable of supporting a much larger population than the country now contains, these people are wandering about the earth trying to get a support, and in many of our churches one-fifth of the able-bodied men have gone and left the church, left their families behind them, trying to send money back to support them.

DR. DUNCAN: I want to add just a word to express my thankfulness for the report, and that it is proposed to continue this movement. I want to say how very gratifying the responses have been from our own mission field, especially from India. The letter that Dr. Barr read I could duplicate by nearly a score of letters from our missionaries, expressing their gratitude at the position which has been taken, and, to my great surprise, there has been created a considerable degree of enthusiasm this past year in our Telugu Mission in the interests of self-support.

India.—Hitherto the cry has been the extreme poverty of the people, and our missionaries have been very timid in regard to pressing the duty, but in sending out this pamphlet, I took occasion to insist that there must be an organized movement throughout the whole field in this direction; that the aim must be, first, to constitute individual churches as fast as possible, with the understanding that the churches must support their pastors, the pastor to be chosen by the church, and to be such a man as they themselves could heartily unite in supporting, and that movement has been going on with remarkable success in India, and the returns are very gratifying.

Encouragements.—Much to my surprise, the natives have responded in some cases far beyond what was thought possible, so that it seems to me that it is exceedingly important that we unitedly press this movement. We do not yet begin to know what is possible if we persist along this line. I press the thought that of course it is not to spare us, but that it is in order that the Gospel may have more of reach, and be more widely extended, and in this way that we are helping to extend the Kingdom of the Lord Jesus, so that we also made a reduction of 25 per cent. in our appropriations. We were compelled to on account of our great debt, and the suggestion was made that this 25 per cent. that we failed to supply must be made up on the field if possible. This gave added arguments to our missionaries, and in some cases they have expressed gratitude for the debt. They say they never would have had the courage to have pressed the claims of missions upon their people as they have done. They thank God for the debt. It has been a lever that they have been enabled to use with great effect, and I am quite sure that all over the world, if we lay this matter upon the natives and have them

clearly understand it, that it is the only condition under which robust Christian manhood can be built up and permanently rooted in the soul, they will come up to that conception. It ought to be the A B C of missionary instruction, and I think that churches trained along this line will certainly develop as they have in the Bassein Mission.

That was Abbott's Gospel, and that is the secret of the wonderful prosperity of the Bassein Karen Mission. The foundations were laid upon the principle that they expect to bear their burdens just as the churches bear their burdens. I believe the hand of the Lord is in this, and if we all act together we shall be astonished in two or three years at the great progress which will be achieved. The 25 per cent. reduction was in the appropriations for native helpers, expecting the native church to make it up.

DR. GILLESPIE: I think that Mr. Grant, who has had the laboring oar in this whole matter, and to my certain knowledge has spent many days on this subject, may have a few words of interest for us.

MR. GRANT: Mr. Chairman and Brethren—I have a few suggestions which I would like to have added to our report to-day, but first I should like to ask you to criticise the blanks, so that the committee, if they are again asked to carry this work on, may have your best judgment on what is done. We desire your criticisms. We desire to get the blanks reduced to the most practical form. I think that the blank containing the questions can be reduced in some way, so as to bring it all on one page.

Conditions Operating Against Self-support.—I might say that there are conditions in our mission fields operating against self-support. I think this is clearly brought out by these returns, and by what has already been said in the papers presented at the last two conferences.

First: Inadequately manned mission stations, causing oversight of country work to be neglected. We have in some of our own Presbyterian fields stations that have never been properly manned. Work has been conducted there for thirty, forty or fifty years, with stations never fully manned, or with no leading spirit in those stations, possibly, to overcome all the natural difficulties of illy-manned stations.

Second: Wide-ranging itineration, without repeated and systematic visitation of villages. We all believe, and are coming more and more to believe in wide-ranging itineration in reaching distant villages, not working too close to the central station, but those villages where the Gospel is preached once must be repeatedly and systematically visited.

Third: Scattered church membership. We can understand what

that means here at home, and it operates even in a larger degree in the foreign field.

Fourth: Neglect to develop the local talent of the congregation, brought out so wonderfully in Dr. Nevius' "Methods of Mission Work."

Fifth: In proportioning grants to actual necessities, considering the numerical and financial strength of the community.

Sixth: Haste—the desire to see church and school house and to give American educational tone to the work.

Seventh: In our estimating the native work in rupees and dollars rather than in pice and cents. We must come down to the way the native reckons. He does not think in rupees but in pice.

Eighth: Asking them to pay for what they have, or rather what we give them, rather than asking them to buy what they need.

A report fully setting forth the native contributions would include voluntary work on chapels, such as carrying lumber and putting up the buildings, produce given to pastors and teachers, etc. In other words, the native mind operates along the line of what is absolutely necessary to produce a church, not the money involved. The necessities, the wood, food for the pastor, etc., as in many of our own country districts, and these we have no record of in the valuable reports given to us. We do not know how many eggs, for example, are furnished to the country pastor, but that is a very important part of the self-support. Then we should have some way of reckoning the number of households to the congregation contributing, and their average incomes. We can obtain this information approximately in the different fields. In India I think there has already been some way of reckoning the necessary support of the pastor at about five or six times that of the ordinary native in the congregation. Of course, that is quite a liberal support, but still it seems to be necessary.

DR. ELLINWOOD: I move that the whole subject be referred back to the Committee to report next year.

MR. GRANT: I wish we might also have the valuable aid of Dr. Cobb and Dr. Duncan on this Committee. Dr. Cobb has already given us much advice, and we have from the preceding conferences his and Dr. Duncan's papers on self-support. I move the addition of these two gentlemen to the Committee.

The motion to recommit, with the addition of Drs. Cobb and Duncan to the Committee, was unanimously agreed to.

MODEL TABULAR VIEWS.

The Exhibits on the folded page opposite are published with the Report for two purposes. The first purpose is to show positively what has been done in order to encourage other Missions with regard to the possibility of developing self-support within their fields. The second purpose is to show a few Model Tabular Views.

These blanks, made out by the Secretaries of the Missions, indicate the value to the Missions themselves of keeping detailed accounts.

The new Tabular View Blank, now in course of preparation, will be slightly modified, but in all essential points the same as that of last year; so that these exhibits indicate how it is desired that they should be filled out in the future.

The American Ceylon Mission report is for the entire Mission, composed of seven stations and twenty-three out-stations. The report from the Amoy Mission is also a report for the entire Mission. The report from the Central Turkey Mission is for the Aintab Station and its out-stations. The showing of the American Baptist Missionary Union's Missions in Burma and Assam was taken from the answers to the questions relating to the subject of self-support.

It will be noticed that the Tabular Views from Ceylon and Aintab have nothing entered in the columns for rent excepting 290 piasters (\$12.60) for two little branch missions connected with the Aintab Second Church. It will also be noticed that there are church buildings at most of the towns or villages named, though in the case of Ceylon there are many additional preaching places which have no building and yet pay no rent. In both of these fields the native contributions to church and school building account bear a very fair proportion to that granted by the Board—that in the Aintab field being as 54 is to 3. On the Tabular View of the Amoy Mission the salaries of Evangelists are included under the heading "Other Church Expenses." Otherwise the native community would be credited with giving considerably more than enough to cover the current expenses of the churches, which could have properly been credited to their Home Mission Fund.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA. AMERICAN MISSION, EGYPT.

32 Organized Churches; 4,100 Communicants; 121 Schools; 7,747 Scholars.
FINANCIAL SUMMARY.—IN NATIVE CURRENCY.

OBJECTS FOR WHICH MONEY WAS GIVEN.	BY CHURCH.	OTHER LOCAL RECEIPTS.	GRANTS BY BOARD OR SOCIETY.	TOTAL.
Pastors' salaries and rents.....	2,056 01		836 57	3,492 58
Other church expenses and rents				
School expenses and teachers' salaries..	3,040 00		1,920 00	4,960 00
General evangelistic work				
Church and school buildings.....	1,123 78		280 54	1,404 42
Benevolence.....	233 04			233 04
Total (in native currency)..	7,052 83		3,037 21	10,090 04
Equivalent in U. S. Gold.....	\$35,264 15		\$15,186 05	\$50,450 20

Total cost of conducting Mission (not including native contributions), in U. S. gold, \$57,162.00.

Dated June 2, 1894, Egypt.

Made out by J. K. GIFFEN,

Secretary Missionary Association.

Copy of letter to Rev. A. G. Jones, English Baptist Mission, Shantung, China.

NEW YORK, June 21st, 1894.

My dear Mr. Jones:

You will see by a pamphlet I send you on "Self-Support in Mission Churches," that there is a great deal of interest now taken in that subject by our Missionary Boards in the United States and Canada, and, I presume, equally as much on the other side. The question as to how far the "Methods in Mission Work" as published by Dr. Nevius in 1886 have actually been put into practice by our Shantung Mission has been frequently asked, and the answer has been, that Dr. Nevius retired from active direction in the church work before the method was fully tested, but that the system itself has been to a considerable extent adopted as the policy of the Mission, and carried out in a modified way. From what Dr. Nevius himself said at the Shanghai Conference in 1890, I judged that he did not expect it to be rigorously adhered to against the use of funds in preparing men for the ministry who seemed to have

a divine call and other qualifications, men who had been tested in Christian life.

However, what I desire to know is, How far does your Mission strictly adhere to the old method at present? And are you not more fully convinced than ever as to the practicability of developing native church life without paid pastors until such time as the churches are prepared to support them? I have before me your paper read at the Shanghai Conference. I also heard what you said when I was there, and very much desired to visit your mission, but was prevented by the inopportuneness of the season when I was at Wei Hien.

* * * * *

I wish to learn from you as to whether you have modified to any considerable extent the method in practice; whether you are aiding students in the matter of higher education, and what plan you have adopted in aiding churches and primary schools.

Very sincerely yours,

W. HENRY GRANT.

Copy of letter from Rev. A. G. Jones, English Baptist Mission, in reply.

CHEFOO, Aug. 9th, 1894.

My dear Sir:

Your letter of 21st of June asking about the fortunes of self-support in our mission these years past was duly received a few days ago, together with pamphlets and returns.

I shall take your letter *seriatim*.

First as to Dr. Nevius and his plans. As I understand that question it is thus: In his early days Dr. Nevius was connected with the old-school mission fields where it was felt each out-station or congregation must have a foreign paid pastor or evangelist over it; but he became so disgusted with the working and effects of that system, that about 1876 he changed over to the other camp completely.

Between 1876-1879 what happened in your mission here was this, that, owing to famine relief work, stations sprang up so quickly as to dash all theory to pieces and make it imperative that the little communities of Christians must virtually be pastored by the leading brethren of their number or not at all. There was

no supply of trained men to put in, and Dr. Nevius, on his principles said, "No money for doing what you ought to do. Go on, do voluntarily and act as Christian leaders." Now this same cause, scarcity of ready trained men, operated all over your field. They could not have found sufficient, even if they would, at a year's notice; and somehow or other, (for what reason I don't know) the other evangelizing missionaries of your mission came *practically* to do as Dr. Nevius and we were doing, perhaps using money to help in other ways, but, in contrast with the old fields, making the Christians do the brunt of the work that used to be done in consideration of foreign pay. I therefore regard that sentence in your letter as substantially true that Dr. Nevius' "system itself has been to a considerable extent adopted as the policy of the mission."

From the first, I worked myself on these lines, and came to China with them in my head ready made, owing to ill savor of missions in India with the military people among whom I had cousins who were officers who told me of

it, they being themselves Christian men, yet suspicious of too much "rice" in the Church there.

At first I was in perfect accord with Dr. Nevius on every point, but began gradually to find that we were parting company on one point. His ideas would practically lead, if unmodified in practice, to a church without an educated ministry; and in this country, or indeed anywhere, I deem that to be inadmissible. I do not believe, the conditions being as they are here, that a simple, ignorant peasant-ministry would do for the Christian church. You, in America, have had bodies who believed such was the best; and you know their present state. In England the so-called "man-made" ministry has been inveighed against; nevertheless, such views have accomplished very little.

Now as to our own Mission. I send you by post a copy of the Shantung Conference Proceedings, 1893. (See heading, "Self-Support, etc.") You ask me, "how far does your mission strictly adhere to the old method at present?" I presume you mean the "new method" now become *old* to us.

In reply, we are still, with some modifications, practically on the new lines. We still find it practicable to develop church life without a foreign paid ministry. None of our pastors are foreign paid—all native. This is absolutely so. There is no pooling of our gifts with those of the native church. When we give, it is nearly always for works of corporal charity and outside of the church work and funds. I began all this from a feeling—an instinct—but any such beginning must have much to learn. Dr. Nevius was driven to it by sad experience and, I believe, went too far and concluded too rapidly and sweepingly.

I aided originally the circulation of Dr. Nevius' book in England very much, and others took it up; but I found subsequently when we went in for higher education that the book was quoted against me, and I nearly got hoist with the self-support petard at home which I had helped to lay. In England they confused a cheap mission with a mission in which the money-spending was done guardedly so as not to injure its purity and spirituality.

You ask me what plan we adopt in aiding churches and primary schools. As to churches, we do not aid them any, beyond giving them *certain* books free for evangelizing, and certain

others (elementary) free for themselves. Schools we aid about three-quarters of the cost. They find house, books and the rest. Higher education: we expect the students to pay part of the cost of their board—all if they can. Hardly any of our higher students get their education free.

I know people out here who will do absolutely nothing for their converts except preach to them and at them, thus running the idea of self-support right into the ground but the first thing is to do mission work—do what we came here for—and the next thing is to do it as self-supportingly as possible. To make self-support the *only* thing is to ruin it. These are infant churches and need the care, and nurture, and education of children—all they can't do for themselves but nothing they can and therefore ought to do for themselves. I always felt Carpenter made too much of this matter in the Burma work.

Of recent years some points have come out into clearer notice than formerly.

1. The poverty of the field affects it. Shantung is a wretched and overpopulated country; money is scarce. It must not be compared with Samoa, that pays all the mission expenses and remits a surplus to London as well.

2. In the very interior of this question lies another one, viz., If we must employ and help some natives for some purposes that the native church could not be expected to pay for, what should be the standard of their remuneration? And the answer in the main must be, "Whatever they would get if in similar positions under the pay and control of their own people," and *not* "what we foreigners with our ideas deem right for them." This point takes rank with any of the others; for, even if the church be self-supporting, but you have another over paid system yoked in double harness with it, what will happen is this—the mission with its high pay will always be attracting to it and tempting or draining off (or tending to do so) the best ability of the poor church; and in the church, not only will there be a move foreignwards—missionwards—of brain and goodness but, in addition, a spirit of discontent with what is taken to be the "yoke" of self support imposed by those who act differently in another sphere—a thing very hard to justify to them indeed.

3. In fixing native church rates of pay *among themselves*, it is exceedingly important not to let them fix them too high or the thing gets killed in another way—an affluent order of men for the ministry being nowhere a greater inconsistency than here.

The only point I can see in your letter I have not expressly mentioned is the one of boarding schools. As a mission we believe in boarding schools where necessary, only not to denationalize the children nor make the schooling a saving of the parents' purse.

Religion has ever been by others placed before the Chinese as the affair of the taught and not as the affair of the teacher. Why should Christianity be different? None of us here hold the Roman theory of the church.

All Chinese pay their teachers—never the teacher the scholar; why should we befool ourselves and ruin our prospects for the sake of a small present gain?

I hope you will excuse the length at which I have written, but to me this is a very dear question in the initiation and support of which good years and strength have gone. As for this letter, I leave the use of it to your discretion. Of course you will easily see that it would be unpleasant if I were cited as a criticiser of other missions, and not as simply uttering my own belief and experience.

I am, dear sir,

Very sincerely yours,

ALFRED G. JONES.

MEMBERS OF THE MEXICAN MISSION.

RECEIVED
 SEP 21 1894
 MR. SPEER.

DEAR BRETHREN:—

The following is taken from the minutes of our last Conference. "In accordance with the suggestion of the Report of the Committee on Reduction of Salaries, etc., the following committee was appointed to equalize the salaries in all parts of the field—Revs. T. F. Wallace and J. G. Woods."

In order that your Committee may be able to make a report at our next Conference, we ask you to furnish us the following data:

Name of Preacher..	Age.....
Married or single	Salary } Paid by People.....
	" " Mission
Rent.....	Allowance for Horse or Traveling
Has he received Theological Training, from Missionary or Seminary. }	.....
What are his literary qualifications. }	.....
What salary had he earned before entering the employment of the Mission. }	.....
If dismissed, what work could he find or do, and how much earn at it. }	.....
How long has he been in the service of the Mission. }	.....
How efficient and acceptable a worker has he proved. }	.....
Present residence--city, town or country district. }	.....
Name the place or places in his charge. }	.....
How long has he been in charge. }	.....
Give the population of each. }	.....

In the case of city or town,
state what traffic, if any,
gives it an existence.

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In the case of a country district, state the character of it, and the nature of the products:

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Giving the name of the place,
state the number of Com-
municants.

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Giving the name of the place,
state the number of Ad-
herents.

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How many distinct families
does the total of Commu-
nicants and Adherents in
each place make.

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Mention the different employments that engage the people:

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Naming the place, how many
own property, and what is
an approximate estimate of
its value.

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Naming the place, how many
have trades or are skilled
workmen.

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Naming the place, how many are laborers or farm hands.

Naming the place, give the number in each of (a) ranch owners, (b) store keepers and (c) wage earners, and an approximate estimate of their yearly income:

Where money is very little handled, but the people own fowl, stock, grain, etc., etc., mention what you consider the equivalent in money of the yearly increase or income from these.

Where there are Mission Day Schools, mention (a) the place.

(b) the number of scholars.

(c) What the people contribute toward their support.

(d) and the part the preacher takes in these schools.

Contributions of the people.

In the case of Day School teachers, fill out the personal part of this blank, as name, age, etc., etc. The other information will very naturally be given in connection with the preacher in charge. And, if there are any churches without preachers, do not overlook these fields; give the particulars about them also. Our object is two-fold,—to gather information concerning both the preachers and the people.

An effort on the part of each Missionary to furnish these data, will give your Committee, nay, the Mission, information about the field that now is not known, or, if known, has not received the attention it deserves.

With reliable information it will be a comparatively simple matter to take steps in the adjustment of salaries. And with this information before us, there will be no reason for any Missionary offering an extravagant salary in the future.

We hope the brethren will endeavor to fill out these blanks, and then send them to Rev. J. G. Woods *before* January 10, 1895. This will give about four months for the work.

Respectfully,

T. F. Wallace.

J. G. Woods.

☞ Note that **FOUR** lines are allowed in each instance that place or places are called for. Accordingly, where a preacher has more than one charge, allow a line for each place.